



Aeth Ward,

Conquering Forces of the Kingdom

AND

Other Sermons

BY

BISHOP SETH WARD, D.D.

WITH

AN APPRECIATION OF HIS
CHARACTER AND MINISTRY BY

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Episcopal Church, South*

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BY
EDWIN D. MOUZON

TO
THE YOUNG PREACHERS
OF THE
METHODIST EPISCOPAL CHURCH, SOUTH
WHOM HE LOVED AND WHOM I LOVE
THIS BOOK IS DEDICATED

"Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." (Prov. xxii. 20.)

IN MEMORIAM.

STRONG Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove ;

Thine are these orbs of light and shade ;
Thou madest Life in man and brute ;
Thou madest Death ; and lo, thy foot
Is on the skull which thou hast made.

Thou wilt not leave us in the dust :
Thou madest man, he knows not why,
He thinks he was not made to die ;
And thou hast made him : thou art just.

Forgive my grief for one removed,
Thy creature, whom I found so fair.
I trust he lives in thee, and there
I find him worthier to be loved.

PREFACE.

THESE sermons are given to the Church because it is believed that they are well worth printing and reading. The average sermon, being anecdotal and hortatory, is neither instructive nor edifying when read, however pleasing it may have been when delivered. But when men of scholarship and spiritual insight write, their sermons are always read with profit. Of course, the best thing about any sermon is the man. The man is the sermon. Christian truth, experienced by a man, living in a man, and getting utterance through a man—this is the sermon. The manly presence, the forceful gesture, the illuminated countenance, the voice ringing with the note of sincerity—these are not here. But here are the great truths which Seth Ward held dear, truths on which he fed his own soul and with which he fed others, truths upon which he ventured his whole life, truths which brought that life nearer to Christian perfection than men often come in this world, truths which gave to him a beautiful and triumphant death.

My work as editor has been greatly lightened by Mrs. Ward, who, after I had selected these fourteen sermons for publication, went over them with her own hand, getting them ready for the press.

EDWIN D. MOUZON.

SAN ANTONIO, TEX., August 17, 1911.

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“THAT FRIEND OF MINE WHO LIVES
IN GOD:” AN APPRECIATION.

A GOOD ancestry is one of God's best gifts to man. St. Paul based no claim to Divine acceptance upon it; but he lets us know that he was “of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews.” It has become a commonplace among us that not who a man's father was, but what the man himself is, is the important matter. We should not, however, on this account, overlook the fact that in the commandment God has promised to show mercy unto a thousand generations of them that love him and keep his commandments. And when a man has attained eminence in goodness and in usefulness, we shall miss some of the most important lessons which his life has to teach if we fail to inquire concerning the character and standing of his forbears.

The Ancestry and Boyhood Home of Seth Ward.

Bishop Seth Ward had in his veins the best blood of the South. His mother, Sarah Ann
(11)

Wyche, was a member of an old and respected Virginia family. For centuries the name Seth appears in the history of the Ward family. The father of the Bishop, Samuel Goode Ward, was himself the son of Seth Ward and Martha Norvell Ward, daughter of William Norvell, of Lynchburg, Va. The Bishop's grandfather was the son of Seth Ward and Mary Goode Ward; and he was the son of Col. Seth Ward, Justice of Henrico County in 1745 and of Chesterfield in 1749, and later Sheriff of Chesterfield and a member of the House of Burgesses. From him the line ascends thus: Benjamin Ward, Capt. Seth Ward, Richard Ward, Seth Ward, the founder of the family in America, who is shown by the records to have secured a piece of land in Henrico County, Va., May 30, 1634. He was certainly related to Bishop Seth Ward, of the Church of England, being probably not a son, but a nephew.

Samuel Goode Ward came to Texas in the year 1837, shortly after the Battle of San Jacinto, in which the Texans won their independence from Mexico. Later he moved to Leon County and secured land for a small farm. Here, out

of large post oak logs, hewn on all four sides, he built a good, roomy house. The site of the house was picturesque. Above, at a short distance, was the spring; about three hundred yards in front was Pigeon Roost Creek—in spite of its name, one of the most beautiful creeks in that part of the State, clear to the bottom, with the little fish swimming in its cool water. Here, at “Springwood,” as the home was called, Seth Ward was born on November 15, 1858. Samuel G. Ward had been educated in the best schools of his native State. When a student in the University of Virginia, in company with other students, he had enlisted to fight Indians in the West. He had traveled in Europe, and had seen service in the war with Mexico, having been wounded at Buena Vista and having been present at the fall of Mexico City. But he made no success as a farmer. He was out of sympathy with his surroundings, a man who through some disappointment or misfortune had missed his way in life. He had brought with him to the West a good collection of the best books, and leading magazines of that period came regularly to his home. Much of his time he remained at home and

read; so much so that his neighbors would sometimes say: "If Ward would pay more attention to business and read less, he would be better off financially." But he loved his family and looked with tender pride upon his children, and especially upon Seth as he grew toward young manhood.

Good men have good mothers. There is scarcely an exception to this law. There was no exception in the case of Bishop Ward. Sarah Ann Wyche was intelligent and cultured, a woman of refined manners and of great dignity. Her neighbors tell how self-controlled she was and how kind in her speech and conduct. She was a lover of flowers; nowhere in Leon County grew such beautiful flowers as in her garden. Eight myrtle bushes still remain where the flower garden once stood. Though her home was the home of the poor, an atmosphere of neatness and quiet refinement pervaded everything. Not until his later years did her husband become a member of the Church; but she had been for years an earnest Christian and a faithful member of the Methodist Church. She is reported to have been "mighty in prayer," and a woman

“fervent in spirit, serving the Lord.” As her home was in an out-of-the-way part of the country, and as there was no Sunday school near enough for the little children to attend, she conducted Sunday school with her own children at home. When Bishop Ward was lying on his deathbed in far-away Japan, he spoke of “the God who was with him at his mother’s knee.” His memory went back then to the home of his childhood. In such a home Seth Ward passed his youth, assisting his mother in her work about the house, and later making a full hand on the farm, working with his ax and plow and hoe. It was amusing to hear him tell how, when grown to be quite a youth, he one day drove an ox team into the town of Bryan, the first town of any size he had seen. Said he: “Bryan, then a town of about two thousand, looked as big to me as New York afterwards did the first time I visited that city.”

His Conversion and Early Education.

While not a scholar in the technical sense, it is simple truth to say that Bishop Ward was one of our most scholarly preachers. It will surprise many to learn that he never attended col-

lege, never attended high school, and possibly, all told, was never more than twelve months in attendance upon the country schools of Leon County. His parents were too poor to send him to college, and he was needed at home to assist his father in the work on the farm.

How, then, are we to account for Seth Ward? How are we going to explain the fact that he so soon became one of the leading men of his Church? Or how explain the interesting fact that he was already much better educated than the average preacher of his years when he entered the Annual Conference? We shall not try to explain it fully. No man can explain a *man*. There is something about *personality* which refuses to be tabulated and classified. You may talk about heredity and environment, you may use learned and scientific terminology; but the *man himself* you do not get out of these things; and when you have said all, there is still a secret which refuses to be told. "As the earth was fluid and plastic in the hands of the Creator, so it has ever been to as much of God's attributes as we bring to it." This, perhaps, is as near as we may hope to come to the secret. Many boys

have grown to manhood under circumstances similar to those which surrounded Seth Ward, and have spent their lives in ignorance and uselessness. But what man has done man can do; and this is the inspiring message which the life of Seth Ward brings to the young men who read this book.

However, it is easy to see the influence of both father and mother in the making of this man. Samuel G. Ward was a better-educated man than any who were teaching in the country schools of that early day in Texas. His knowledge of good books and his love of them, the son certainly got from the father. Evidently it was the father who taught the son to write; for with difficulty can the handwriting of the one be distinguished from that of the other. But that quiet dignity which all observed in him, and that perfect self-control which none of us remembers to have seen disturbed—these he owed to his mother. And, above all else, it was his mother's influence which brought him to Christ. In August, 1871, under the ministry of the Rev. L. J. Wright, he was soundly converted and joined the Methodist Episcopal Church, South.

Of him it may be truly said that the child was father of the man and that all his days were bound each to each by natural piety. The Rev. S. E. Hager, who was constantly with him during his fatal illness in Japan, writes: "Though his mind was partially deranged, no utterance that could offend a woman of the most delicate taste and refinement ever came from his lips." Dr. Miller, the attending physician, simply gave utterance to what we all knew when he said: "There was nothing ugly in that mind to come out." From childhood his life had been clean. Prof. F. C. Scott, the only teacher besides his parents that he is known to have had, writes me: "When Seth Ward entered my school, he was about nineteen years of age. He was then the most advanced pupil in the community. When he came to my school, he had already attempted poetry. I recall his reading to me a poetical composition by himself entitled 'The Fall of the Alamo.' His father was very proud of this composition. When Seth would be called upon to read it to visitors, his father would exclaim: 'See what my boy can do!'" In the community there was an old-fashioned

debating society in which he took great interest ; here he learned to think and speak while standing on his feet.

Thus the years passed. He was never unemployed and never triflingly employed. The highest ideals were before him and the grace of God was upon him. What he studied in the evening he thought over next day as he plowed in the field. And so his twenty-third birthday drew near. Plowing one day in the field, he began to think: "I am now nearly twenty-three years of age ; I am a man, grown. I have been thinking for a long time that God wants me to preach the gospel. If I am going to do anything in the world, it is time for me to begin." So he left his plow, and in November, 1881, was admitted on trial in the Northwest Texas Conference, at Waxahachie, Bishop Kavanaugh presiding. On his way to the seat of the Conference, he wrote in his diary: "I greatly feel my loss in being deprived of the benefit of education ; but I am resolved, by God's help, to fight a good fight, to do some good, and to lead a life worth living." How well he carried into effect that resolution, the whole Church knows !

The Active Work of the Ministry, His University.

At the close of his first year, by the change of the boundary line, he became a member of the Texas Conference; and remained a member of that Conference until called to the office of General Superintendent of the Church. His appointments as an itinerant preacher were as follows: 1882, West Corsicana Circuit; 1883, junior preacher on Centerville Circuit; 1884, Kosse Circuit; 1885-86, Calvert and Hearne; 1887-90, St. James Church, Galveston; 1891-94, Huntsville Station; 1895-96, presiding elder of Houston District; 1897-99, Shearn Church, Houston; 1890, Secretary of Education for the Texas Conference; 1901-02, Central Church, Galveston; 1902-06, Assistant Missionary Secretary for the General Board. At the General Conference meeting in Birmingham, Ala., in 1906 he was elected bishop.

Whatever Seth Ward attempted, he did well. He was always going forward, never backward, growing in knowledge and in grace. I have here before me, as I write, a book in which he preserved the outlines and sketches of his sermons. The book bears the date 1886, the

year after the young man had been ordained elder. Here are some of his subjects: "The Importance of Obedience," "Seeking to Save," "The Withered Hand," "The Exaltation of Christ," "Heart Purity," "The New Passover," "Conversion," "It Is Finished," "The Power of the Gospel," "A Growing Church." I have been turning over the pages and taking the subjects just as I came to them. Such were the great themes that this young preacher was thinking about—the greatest themes possible.

The themes that a young preacher preaches about and the books that he reads during the first four or five years of his ministry will shape and determine the entire ministry of that man. Some men never come to maturity, and the reason is this: maturity does not lie in the direction in which they are going. Let a man continue to go along the road that Seth Ward traveled, and you cannot put any limit to the possible development of that man.

When he had served two years on the Calvert and Hearne charge, and was sent to St. James Church, Galveston, the local newspaper had this to say: "We state but the plain, unvarnished truth

in saying that Mr. Ward's departure from among us is deeply regretted by all our people. He was regarded as an exceptionally good and pure man, highly gifted intellectually; and he filled to the fullest measure the popular conception of a worthy and consistent minister." His four years' pastorate at St. James Church marked the most prosperous period in the history of that Church. The church building was brought to completion, a comfortable parsonage was built, and the work prospered in every way. The four years which followed at Huntsville were years of growth for the preacher as well as for the Church. Here was cemented the friendship between him and Professor H. Carr Pritchett, President of the Sam Houston Normal Institute, a friendship which meant much to both. Professor Pritchett used to tell how, upon taking charge of the Church at Huntsville, Seth Ward came to him and requested his assistance in selecting and reading the best books. "But," added that well-known educator, "at the end of four years Ward could tell me what I ought to read." When he was appointed presiding elder and a friend congratulated him on his appointment, this was his reply: "I shall

endeavor to make the best presiding elder possible." In this spirit he took hold on every duty, with an eye single to God's glory.

But it is not my purpose to write the story of his entire ministry. I am trying, just as far as possible, to make known the secret of his life, so as to show to the younger ministers of the Church how this man grew. He continued to grow and never stopped. In him was fulfilled the promise of Christ: "Whosoever shall lose his life for my sake and the gospel's, the same shall save it." With unselfish devotion he gave himself to Christ and his Church, and fullness of life was given him in return. We are able to say of him what John Richard Green declared would be said of himself: "*He died learning.*"

His Interest in Christian Education.

Where Seth Ward was presiding elder or preacher in charge, the coming together of the preachers took the character of a preachers' institute, where great books were studied and where methods of work were discussed. The cause of Christian education never had a warmer or wiser friend in Texas than he. At the session of his

Conference in 1899, he delivered an address on "Education" which wonderfully stirred the great congregation, and which the bishop presiding pronounced the greatest address on Christian education that he had ever heard. The logical thing was his appointment as Secretary of Education for the following year, that he might lead in the Twentieth Century Campaign. This marks the beginning of a new era in educational affairs in Texas. To this, the money raised under his leadership contributed much. But more important still was the awakening of a deeper and wider and more intelligent interest in Christian education. During the summer of that year he spent some months in the University of Chicago, seeking thus to put himself in touch with larger movements and to gain a more scholarly grasp of fundamental facts and principles. No one institution in Texas has done more for the preachers of this State than the Summer School of Theology at Southwestern University. For years this has been the leading preachers' institute in the Church. Seth Ward was its originator and first Dean; and through his influence it continues to make its impress upon the preachers of his native State. The

young preacher never had a better friend than he. Having come up from obscurity, having toiled day and night, having educated himself without the assistance of academy or college, his great desire was to smooth the way for others and to give to them the opportunities which to him had been denied. In a sermon preached in the interest of Southwestern University occur these words: "*There must be a stronger and better-equipped ministry. Upon this statement I wish to place special emphasis. Not for one moment do I depreciate men who now occupy our pulpits. Some of them have overcome grave difficulties in their earlier life and are now rendering brilliant and successful service to the Church and the world. All honor to such men! The greatest need of the Church is a wise and strong leadership; and that leadership must be found in a divinely called and properly equipped ministry. I ask no greater privilege than to have some part in giving to Texas Methodism for the years to come a ministry that will lead in all the great movements for the uplift of the race and the evangelization of the world.*"

President Robert S. Hyer, of Southwestern

University, wrote as follows in the *Texas Christian Advocate*:

Others will speak of Bishop Ward as a preacher, pastor, and bishop; of his eminent fitness for the many positions of honor that he held; of the love that he had for his work; of the abundance and success of his labors; of his great gifts and his great heart. But I shall ask, as President of Southwestern University, the privilege of telling of my loss of a personal friend and a wise counselor. In all the work of the university he was deeply interested. For many years he was officially connected with it as a trustee. Though not a college graduate, there were none of the trustees who knew better than he what a college should be, a real seat of learning. Second to none in his comprehension of how wide and varied should be its departments of study, he appreciated the work of each department as though he himself had undergone its training and discipline. But, above all of his fellow trustees, he most emphasized the importance of making special provision for the education of ministers. Possibly this in some measure was due to the fact that he himself had not had the advantage of college training, and that, almost unaided and alone, he had wrought out for himself those splendid intellectual possessions which usually come only as the gift of a college. I may add that he was the only self-educated man I have ever known. By this I mean that through years of intimate acquaintance I never discovered any evidence, save his own statement, of the fact that he had not received thorough college training.

His interest in Christian education had become an enthusiasm, a passion. He urged the establishment of a Department of Theology at Southwestern University, so as to provide for the better training of the young preachers of the great Southwest. He had already begun to secure funds for the endowment of this department. Not long before he went on his last journey he said to President Hyer: "I wish I could remain in Texas and complete that \$100,000. Just as soon as I return I shall complete the work." When he did not come back, the trustees of the university named a certain Sunday as "Seth Ward Memorial Day;" and, by collections taken all over Texas that day, carried "The Seth Ward Memorial Endowment Fund" well toward completion. His great desire has been realized. He has been granted no small part in giving to Texas Methodism for the years to come "a ministry that will lead in all the great movements for the uplift of the race and the evangelization of the world."

The Man and the Minister.

His election as Missionary Secretary introduced him to the Church at large. "How can a man be hid?" Everywhere that he went his

personal dignity, his humility, his brotherliness, his mastery of details, his insight into principles, his deep piety, his sanity, his forcefulness as a speaker—all these qualities marked him out as a man who could be trusted with the highest responsibilities. For such men God is waiting. Seth Ward was never dreaming that his name would be mentioned in connection with the highest office in the gift of the Church; and when the great responsibilities of the episcopacy were laid upon him, he was humbled and grew holier; his heart grew warmer than ever with love to God and love to man, and he surrendered himself with a yet more entire devotion to Christ and his Church.

Serious-Minded, but a Brotherly Man and an Optimist.

Seth Ward was a serious-minded man. He told no jokes. He played no games. He was a very poor story-teller. But this does not mean that he was either uncompanionable or sad. On the contrary, he was one of the most companionable of men. When in his society, you felt that you were in the society of a brother. South-western University had conferred upon him the

degree of Doctor of Divinity. He appreciated this recognition, but he cared little for the title. He knew perfectly well that titles are but empty things which wait for men to fill them; and after he had been made bishop, he still liked to have his friends call him "Brother Ward." When you called him over the telephone, he would answer: "This is Brother Ward." And sometimes, when one would meet him at a railway station and ask, "Is this Bishop Ward?" he would answer, "Yes, this is Brother Ward;" and that is what he always was—"Brother Ward." And while he was serious, he was never sad or dejected. His creed—his personal faith—would not permit him to become despondent. He believed in God and in the triumph of God's kingdom. He believed in the good and in the better and in the best. He was an optimist in the Christian sense of that word. He was

One who never turned his back, but marched breast forward;
•

Never doubted clouds would break;
Never dreamed, though right were worsted, wrong
would triumph;

Held we fall to rise, are baffled to fight better, sleep to
wake.

The word "optimism" was often on his tongue, and the thing itself had found incarnation in his life. Read his sermons. Read especially the sermons entitled "The Value of Faith" and "The Ultimate Basis of Christian Optimism," and that noble sermon on the "Conquering Forces of the Kingdom," in which he declares:

The kingdoms of evil are doomed. *All Babylons shall fall.* In whatever form evil may embody itself, in whatever position it may intrench itself, it is doomed. There are no "necessary evils." The liquor power shall go down. A godless materialism, that knows neither Creator nor Redeemer, shall do down. Intrenched heathenism, that casts its baleful shadow over two-thirds of the human race, shall go down. All shall go down. *All shall go down!* The ear of faith hears the rumble and crash of their overthrow echoing down through unborn centuries. Silently and ceaselessly as the sunlight, the resistless forces of Christ's kingdom shall go forth to subdue and transform the earth. Human history shall end, as the Apocalypse ends, with a joyous and triumphant song that shall fill all the earth and ring through all the heavens: "Alleluiah, for the Lord God omnipotent reigneth!"

But his was no easy-going optimism which believes that everything will turn out all right anyhow. He knew at what price the world's re-

demption has been secured. He knew what the forces are which shall finally conquer the world: "And they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death." He was therefore, as I have said, a serious-minded man, giving himself with all earnestness to the bringing in of this grand event.

The Preacher of the Gospel.

Bishop Ward loved to preach. When, lying fatally ill at Kobe, he had been told that he was nearing the end of his days on earth, he said: "I would love to have strength of body, and clearness of mind, and vision of soul to preach once or twice more before I go hence." He never brought unbeaten oil into the sanctuary. He never trusted to the inspiration of an occasion. He knew what he intended to say before he entered the pulpit; but he was not dependent upon the written sermon. He seldom took notes with him into the pulpit, and in his later pastorates he did not write so much as in the earlier years of his ministry. Indeed, we have looked in vain among his papers for some of his most effective sermons. His taste was severe. He used

few adjectives; he seldom used anecdote; he made few quotations. The greatness of his themes, the clearness of his thought, the strength of his convictions, the note of absolute sincerity sounding in every utterance, the forcefulness of his presentation—these were the outstanding characteristics of the preacher. His defects were a somewhat too close adherence to what he had prepared and a seeming unwillingness to *let himself go*.

Three elements make up the Christian life: the *intellectual*, the *mystical*, and the *ethical*. One would say that while the mystical was, of course, present, still the predominant elements in his life and preaching were the intellectual and the ethical. When his preaching moved men powerfully, it was the *truth* that moved them. If he appealed to the emotions, it was always the appeal that the *truth* makes. He was growing continually in spirituality and in freedom; and while the mystical was not prominent in him, yet possibly no man except Enoch Marvin has made so deep an impression on the Church for saintliness of life. At his first Conference, the North Georgia, God set his seal upon him. Those who

heard his sermon Sunday morning will never forget it nor the scene which followed. Men shouted aloud the praises of God and crowded into the pulpit to grasp the preacher's hand.

The Freedom of His Faith.

In writing of Bishop Ward as a preacher, I must speak of the freedom of his faith. He loved the Lord with his *mind*. He did not doubt; he believed. His trumpet never gave forth an uncertain sound. He caused no weak brother to stumble; he strengthened and confirmed the faith of the weak. There were never any whisperings as to possible unsoundness of his teachings. The foundation truths of Christianity and the essential doctrines of Methodism—all these he steadfastly believed. But his faith was free. He had read the old books, and the new books also. He knew what was being written and said by scientists and critics and theologians. He had an open mind, a mind hospitable to the truth by whomsoever uttered. He followed the light wherever he saw it shining. He believed and was fearless and unperplexed; for there is no fear in faith, but perfect faith casteth out all fear.

Wherever there is fear, there is doubt, for he that feareth is not yet made perfect in faith.

His ministry and his election to the episcopacy came at an opportune, a providential time; for we have come to a place in the history of Christian thought where two seas meet: on the one hand are the men who are ultraradical, and on the other hand are those who are ultraconservative. The first seem to love what is new rather than what is true; the second declare that if anything is new it is therefore false. And the second class is just as dangerous to Christianity as the first. Every age speaks its own language; and a living theology must not speak a dead tongue, but must utter itself in the tongue wherein the men of this age were born, for "it is a thing plainly repugnant to the word of God, and the custom of the Primitive Church, to minister in a tongue not understood by the people." The spirit and attitude of Bishop Ward are plainly seen in the following utterances: "The Church exists to-day and must do her work in the midst of changed and changing conditions. We live in a new world, the like of which our fathers never saw. True, 'every age is an age of transition,

unless, indeed, it be an age of stagnation;’ but the revolutions of the past fifty years have been more radical in character and far-reaching in results than in any like period of the world’s history.” “I am not overcareful about the terms in which a man may state his faith. It is easy to attach too much importance to formulas and too little to the substance of the faith.” In his sermon preached at Vanderbilt University he said: “Some men think they are skeptical when they have only given up their little thoughts about God.”

True to the Faith of the Fathers.

What kept Bishop Ward true to the faith of the fathers and at the same time gave him an open mind was his personal experience of religion. Some men get their knowledge of theology, their knowledge of religion, at second hand. It has come to them by tradition or they have read it in books or been taught it in school. They may be good men, and their theology may be, at bottom, correct. But when such men read new books or hear new truth presented—truth which they are not able at once to quadrate with their accustomed methods of thought—then they do one

of two things: either they reject the new teaching as false and denounce the teachers of it, or they accept it and turn aside from the faith once for all delivered unto the saints. This, as everybody knows, is exactly what some of our young American scholars have done. They have accepted certain conclusions of "the new learning" and have been swept from their moorings. They have read certain books or attended certain schools; and, having never had a deep experience of religion, having never put to the test in their own souls the fundamental truths of our holy religion, and being "drugged by the weight of their great authorities," they pluck up the wheat with the chaff, they empty out the child along with the bath. Christian faith is a vital thing, conscious communion with the living Christ, and whosoever walks with God is not likely to depart from fundamental orthodoxy. Seth Ward walked with God, therefore he was both conservative and progressive.

The Wise Administrator.

But it was as an administrator that Bishop Ward was strongest. As a pastor he knew what Israel ought to do; as a presiding elder he guided

with wisdom all the interests of his district; as Assistant Missionary Secretary his judgment of men and policies always commended itself to those associated with him in directing the missionary work of the Church; as bishop in the Church of God, from his first Conference to his last, his administration was marked with kindness and patience and insight and firmness.

His was a calm, judicial temperament. This was his by nature, by training, and by grace. His whole life had been pure. The follies of youth he had been an utter stranger to. His training school, his university, had been the actual work of an itinerant preacher—as junior preacher, as circuit preacher, as city preacher, as presiding elder, and then in the wider field of Missionary Secretary. His natural temperament and his wide experience will account in large measure for his gifts and wisdom as an administrative officer. But I must not fail to mention another thing which must be taken into consideration. He was utterly unselfish. He was never once known to do a selfish thing or seek a selfish end. In forming his opinion of men and measures self-interest did not warp his judgment. Most men would

have clearer vision if self were entirely out of the way. "If self the wavering balance shake, it's seldom right adjusted." When one's eye is single, then is one's whole body full of light.

His Unselfish Devotion to Christ and His Church.

The Church never had a more unselfish servant than Seth Ward. One great thought was uppermost in his mind, one great word was continually on his tongue. That thought and word was *Service*. Read his sermon entitled "A Divine View of Life"—a sermon on the Parable of the Talents, and a subject which he often discussed—and see how this thought had mastered him—yes, *mastered him*. "No life is commonplace," he says, "unless we choose to make it such." "We talk of 'talented men.' All men are talented; each has at least one talent, and that is God's gift." He declared: "Life is not an evil to be endured, as the pessimist would have us believe; it is not a trifle to be squandered, as thousands seem to think. *It is a sacred trust to be held and used for our fellow-men according to the will of God.*" By that creed he lived and died.

At one of his Annual Conferences resolutions were brought forward and adopted requesting the

bishops not to bring transfers into that Conference. After the resolution had been adopted, the Bishop quietly said: "Years ago, in a certain Conference, resolutions similar to these which you have just adopted were being circulated for signature. A certain young preacher was asked to sign them, but he refused, saying: 'No, I will not sign these resolutions. If we are opposed to transfers coming into our Conference, the best way to keep them out is to fit ourselves for the first places.'" That was his spirit when a young man—and always. But never did he seek first places for *himself*, but he did seek to fit himself for the best service of which he was capable. And he knew the meaning of Christ's words: "Who-soever would be great among you shall be your servant; and whosoever would be first among you shall be your bond-servant."

As the General Conference of 1906 drew near, many friends in different parts of the Church were writing him that his election as bishop was probable. He went on about his work with his usual modesty and self-forgetfulness. I give here one letter written by him at this time. He wrote many others like it:

My Dear Brother: Your note of the 12th inst. is before me. For your kind expressions I am profoundly grateful. The confidence and esteem of brethren with whom I have been associated are counted the richest blessings that can come into my life. For twenty-three years I have been preaching to other people that it is all important *what a man is*—not very important what position he may chance to occupy in the world. I am trying to live by that principle. I am conscious of no special fitness for the high position in the Church to which you refer. I am conscious of many deficiencies. So the matter is being left entirely alone by me. In the meantime I am trying to do the work that comes to hand.

During the session of the General Conference, while balloting was going on and when the result of the election was quite uncertain, one of the delegates, meeting him in the lobby of his hotel, said to him: "Doctor, you do not appear to be as much disturbed as do some of the brethren who are being voted for." His reply was characteristic: "I feel perfectly at peace. I sometimes fear that my friends are overestimating my fitness for this great office, and I shall not allow myself to be disappointed if they fail to elect me."

Bishop Warren A. Candler writes as follows concerning a certain incident:

The habit of unselfishness so pervaded all his life, even in the smallest things, that heroic self-sacrifice was easy to him on great occasions.

I can never forget his spirit and conduct when Galveston and the southeastern coast of Texas were desolated by the great storm in the year 1900. I was in charge of the Texas Conference that year; and when the news of the disaster came, I hastened to the scene of distress. He was living in Houston at the time, and he went with me to the stricken city and to other storm-swept points. His calm courage cheered the people where he went. Some two and a half months after the storm I held the Texas Conference at Rockdale. In that time we had been able to bring to nearly complete restoration the churches which had been swept away in the rural districts, and the rebuilding of the houses of worship in the smaller towns was far advanced. But the situation in Galveston was appalling. Many of our people had been killed by the tornado. Many had removed from the city. The property of those who were left was greatly reduced. I was perplexed by the situation. If I sent a young man without family to the work, he would lack the experience required for such a heavy task; if I sent a man of family, he and his wife and children must endure hardship and face great difficulties. I knew not what to do. But Dr. Ward solved my problem. About midnight after the first day's session of the Conference he came alone to my room, and said to me: "I have never sought to influence my ap-

pointment as an itinerant preacher, but I think I am justified in talking to you about it on this occasion. Our Conference has suffered an unprecedented calamity. You are perplexed about Galveston. Each and all of us must meet the situation heroically, and I have come to say to you that if you think I am equal to the work to be done in Galveston I am willing to go." I replied, "Have you considered what going there at this time would mean to your wife and children?" and he said: "Yes, I have talked the matter over with my wife, and she agrees with me about it." Then I said, "Brother Ward, I have intended to appoint you to the Austin District. Knowing that fact, are you still willing to go to Galveston?" to which he answered: "Some older man, who could not stand the strain at Galveston, can do the work on the Austin District. Put me where I am perhaps more needed."

He was not playing a part simply to appear heroic. I knew that he meant all he said. His calm manner, resolute tones, and serene courage evinced his sincerity. He had come at midnight that none might know of his coming and misjudge the object of his visit.

I sent him to Galveston, and he saved our Church in that place. With what wisdom and patience and zeal he toiled until the work was done!

*"Thou, Heaven's Consummate Cup, What
Need'st Thou with Earth's Wheel?"*

In one of his sermons Bishop Ward tells the story of a Chinese potter, "a maker of rare and

delicate wares, who endeavored to make a gift for his king. He made many beautiful pieces, but each had some defect, a flaw of some kind. Again and again he tried, but always to fall short of perfect work. At last, in utter despair, he threw himself into the fires of his furnace and perished in the flames. But it is said that out of those flames there came the most beautiful and valuable wares the world ever saw—vessels fit, indeed, for the palace of a king.” This is precisely what our dear friend and brother did—in utter devotion he gave himself to Christ. But out of that perfect sacrifice there came a life of rarest beauty and power. There is marvelous completeness about this life—it is not a broken arc, but a perfect circle!

UNTO SUNRISE.

O brother brave and prophet wise,
Thou sailor 'neath uncharted skies,
For thee nor space, nor dawn, nor night,
Could swerve the needle-point of right;
Nor friends, nor home, nor native land
Could duty's pilot wheel command.
Love knows thy course was chosen true;
Hope cheers that thou hast held it through.

Grief-dumb, we gaze as one that dreams
Adown the sunset lane of beams,
Aghast that darkness falls so soon,
Like sudden midnight come at noon;
When, lo! a signal flashes far,
Beneath the calm of evening star,
Of Harbor, Home, and Morning fair,
For storm-beat sailors anchored there:
Whereat Love's muffled minor dies,
And Hope, exultant, shouts: "Sunrise!"

—*In memory of Bishop Ward, by Dr. W. W. Pinson.*

I have not heard, neither have I read, of any life whose earthly ending was more beautiful than his. As he had lived, so he died. The gospel with which he had comforted others was to him a rod and a staff. The promises of God found their abundant fulfillment in him. When he entered and as he passed through the Valley of the Shadow, God was with him.

It will be remembered that in 1908 he had been given charge of the Conferences in the East, and had done distinguished service there. In particular, he had brought to a settlement "the Chekiang land case." As the *Shanghai Times* said: "The good name, not only of the Missionary Society of the Methodist Episcopal Church, South, but of all Missionary Societies working in

China, was at stake; and it is not too much to say that this good name has been fully protected and, indeed, added to." Concerning the part which Bishop Ward took in the settlement of this important case, the same great paper says: "A large measure of credit for this result must be given to Bishop Ward, whose testimony on the witness stand was of such a fair and impartial spirit that it could not fail to convince the public that the mission intended to do not only the right but the generous thing." In view of the work he had already done in the East, and in response to the great desire of the missionaries, the Conferences in the Orient were assigned to Bishop Ward again for the year 1909.

With pleasure the Churches in Asia looked forward to his coming, and with joy he welcomed the opportunity of going again. But a fatal illness had taken hold on the man who had scarcely ever known what illness was. His physician diagnosed it as malarial poisoning. He became strangely absent-minded; words and familiar names would not come to memory when required; he would forget to-day what he had done yesterday; he would sometimes lose his bearings and

have difficulty in finding his way to a desired point. His friends advised him not to attempt the journey to the East. Bishop Candler, who loved him as David loved Jonathan, wrote offering to go for him. But he had always done his work and did not know how to stop; and, besides, his physician recommended the ocean voyage with its rest and sea breeze. And so, taking his son Walter with him, he went on his last journey. Before leaving Houston, he called to see his friend Judge Hamblen. As they parted, he said: "I just called to say good-by and to leave a message: If I don't return, say to my friends that I went in discharge of my duty." He sailed from San Francisco July 22 on the ship *Mongolia*, due to reach Yokohama August 8. As the ship was leaving, his last words to Rev. W. E. Vaughan, Editor of the *Pacific Methodist Advocate*, were: "Brother Vaughan, I may never see America again; but if I don't, all is well. God knows best." And so he went away from us.

About noon August 8 a telegram was handed the Rev. S. E. Hager at Kobe, signed by Bishop Harris, of the Methodist Episcopal Church, reading: "Bishop Ward arrived sick. Come at

once." By a little after nine o'clock the next morning that faithful missionary was at his side. Bishop Ward realized that he was very ill. Summoning all his powers, he gave as complete account of himself as possible, and then added: "The good Father knows what is best for me, and I am putting my case into his hand. Hager, you take charge of everything. I'll obey the physicians and you." On the morning of August 10 the Rev. Mr. Hager took the train with Bishop Ward for his home in the city of Kobe, arriving at 9:20 P.M. The Bishop retired at once, and spent most of the following day in bed. Dr. Miller, the leading physician of the city, was called to see him, and attended him until the end came. Brother Hager gave him all possible attention, for three weeks having a cot by his bedside so as to respond to every need. In his home the Bishop remained until the last day of August, when he was taken to the home of Dr. Newton, on the Kwansei Gakuin campus, in order that he might be cared for by Mrs. Newton and others while the missionaries attended the annual meeting of the mission at Arima.

I have said that I have never heard of any life

whose earthly ending was more beautiful than was Bishop Ward's. This is the more noteworthy; and it is seen to have been a most glorious triumph when the nature of the Bishop's illness is understood. His mind wandered much; he would ask the same questions over and over again; he talked incoherently much of the time; he had poor control over his bodily movements; he suffered from severe headache. These symptoms grew rapidly worse toward the end of August. When he would awake from a deep sleep, his mind would be quite dazed; and often he would not be able to form proper mental conceptions of objects or of his relation to them. On the morning of August 30 his left arm and left leg were seen to be paralyzed, and he was not able to answer any inquiries as to his wants. Dr. Taylor, an old and experienced missionary doctor, was called to consult with Doctor Miller, and they agreed in diagnosing his illness as having been brought about by tumor on the brain. But, with a disease of this distressing and unusual character, Seth Ward continued, in every conscious and unconscious moment, to be Seth Ward the gentleman and the Christian. He was himself, and

there was nothing lost. A more gentle or more patient sufferer one never saw. Not one word of complaint or dissatisfaction did he utter at any time; and when the words that he was speaking carried no further meaning to those who heard, they at least carried this significance: they were words that came out of a pure heart and a clean mind. Every little kindness he appreciated and commended, expressing special gratitude to Mrs. Hager and Mrs. Newton for seeking to make him comfortable in the lonely hours while he was far from home. The kindness of the Japanese people touched him deeply. "The Japanese nurses," he said, "the Japanese people, and every man, woman, and child have been as kind as kind could be. In this sickness in Japan I have not been conscious of one moment of neglect. On the other hand, I have noticed how kind all have been." One day while Brother Hager was sitting by his side, he spoke to him of his great kindness in helping him bear his burden, assuring him that God would bless him for all his kindness. "Hager," he continued, "so far as I can judge, Paul is the greatest interpreter of the spirit of the teachings of Christ the world has ever known,

and probably ever will know. For instance, we have a flash of his genius in these words: 'Bear ye one another's burdens, and so fulfill the law of Christ.' No flash of genius can equal that in its fullness and condensation. Paul, like the great Burden-Bearer, knew; for he, too, had been a burden-bearer. Hager, it is a great thing to be a Christian and to get down alongside of the great Burden-Bearer under a suffering fellow and help lift him up."

His thoughts turned often to his loved ones at home. Back in 1886 he had married Margaret Elizabeth South, a Methodist preacher's daughter, and for more than twenty-three years theirs had been an ideal Christian home. Concerning him she says: "If he had a fault, I never knew it." When letters would be written to Mrs. Ward, he would say: "Tell her that I do not find life very satisfactory without her. Give my love to her and the children, and tell them that I am thinking much of the Father's house." And when, a few days before the end came, he had been called back to consciousness by the physicians, he said: "I hope that I'll have particular things to say before the time to say no more. In any event, I

want to give expression first to my most perfect esteem and devotion to my dear wife and children." And to his son Walter he said: "I have tried to live in such a way, my son—I don't pretend to say that you have never seen in me what you would not approve—but I've tried in all good conscience to live a good, clean life and to do God's will. I am trusting only in his mercy for salvation."

The Bible, which he had always loved, was still a lamp to his feet and a light to his path. During the days of his illness he greatly enjoyed the morning Bible-readings, usually indicating the portion of Scripture which he wished read, and sometimes commenting thereon. One day, in speaking of prayer, he remarked that he had become more simple in his prayers as he had grown older. And then, closing his eyes like a little child about to go to sleep, he said:

"Now I lay me down to sleep.

I pray thee, Lord, my soul to keep.

If I should die before I wake,

I pray thee, Lord, my soul to take."

He thought much of heaven. "I am not concerned about myself," he said, "or the issues of

this sickness, but for my family and the work. The work needs me, but how glorious it would be in heaven! I could work on; but if my Lord wants me, I am ready." When some small kindness had been shown him one day, his thoughts turned heavenward, and he said:

"When we've been there ten thousand years,
Bright-shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

By September 9 he had sunk into a deep coma. From this, by injections of saline solution into the blood, the physicians succeeded in arousing him. When he was informed that the end was rapidly approaching, he was calm and trustful, saying in answer to a question from Brother Hager: "I have no doubt that the same blessed Lord who was with me at my mother's knee, and who comforted me as a boy, and who was with me in my most trying experiences—the same blessed Lord and Saviour, I am sure, will comfort me in the presence of Jordan, in the presence of my Lord himself. He knows best of all. When other comforts fail, he knows how to comfort." Later in the day he called for James Montgomery's

hymn, "Forever with the Lord," and it was read to him :

"Forever with the Lord!"

Amen, so let it be!

Life from the dead is in that word,

'Tis immortality.

Here in the body pent,

Absent from him I roam,

Yet nightly pitch my moving tent

A day's march nearer home.

"Forever with the Lord!"

Father, if 'tis thy will,

The promise of that faithful word,

E'en here to me fulfill.

So when my latest breath

Shall rend the veil in twain,

By death I shall escape from death,

And life eternal gain.

Knowing as I am known,

How shall I love that word,

And oft repeat before the throne,

"Forever with the Lord!"

Later he said: "If I should come down to the border of the other world, there would be rest—peace—quietness."

Gradually he slipped down again into unconsciousness, and so came to the border of the

other world. On Monday, September 20, he began to sink rapidly. The pulse beat more and more slowly and the breath came with greater and greater difficulty until, at five o'clock, he lay perfectly still. The silver cord was loosed; the golden bowl was broken; the pitcher was broken at the fountain; the wheel was broken at the cistern. The spirit had returned unto the God who gave it. The watchers by his bedside, amid their tears and sobs, sang,

My Jesus, as thou wilt,
O may thy will be mine!

and the Japanese nurse turned aside to weep for him who had died as she had never before seen a man die.

*REST.**

When the light of morn was stealing,
Went a pilgrim on his way,
Every chastened beam revealing
Some new beauty of the day.
While the streams were softly flowing
O'er the pebbles at his feet;
While the winds were gently blowing,
Fraught with odors faint and sweet;

*These verses were written by Seth Ward about the time he entered the ministry.

In a shade beside the way,
Where the zephyrs love to play,
'Neath the trees in verdure dressed,
Sank the pilgrim down to rest.
But an angel softly whispered :
"Child of time, thy course pursue ;
Thou must fight and thou must conquer—
Much remains for thee to do."

When the storm was wildly beating,
Went a pilgrim on his way,
Bravely fighting, boldly meeting
All the dangers of the day.
Where the clouds were dark and low'ring ;
Where the vivid lightnings play—
Where the thunders, loudly roaring,
Cast the tempest in his way !
'Till the day was spent at last,
And the night around him cast,
With the death wound in his breast,
Sank the pilgrim down to rest.
But an angel softly whispered :
"Child of time, thy course pursue ;
Thou must fight and thou must conquer—
Much remains for thee to do."

When the muffled bells were tolling,
Went a pilgrim on his way,
Through the waters deep and rolling,
Through the dashing of the spray,

Till he reached the peaceful landing
At the gate of glittering gold,
Where the heavenly throng were standing
To receive him in the fold.
There beneath the spreading skies,
Where angelic anthems rise
In the regions of the blest,
Sank the pilgrim down to rest.
And an angel softly whispered :
"Child of time, thy course is done ;
Thou hast fought and thou hast conquered—
Now, indeed, is rest begun."

Rev. S. E. Hager, to whom we are indebted for the detailed account of the last illness and the death of Bishop Ward, says :

We who have had the honor and privilege of caring for him during these six weeks have been already greatly enriched in our lives and Christian experiences. My own life has already struck a deeper and sweeter note, and I count it one of the greatest incidents in my life to have come into such close contact with so pure and perfect a type of Christian gentleman and such a childlike disciple of my Lord. I have helped to nurse many men ; but never have I seen such self-control, such trust in God, such chaste and elevated thought and speech upon a bed of sickness.

Under date of December 27, 1909, Dr. J. C. C. Newton writes :

Yesterday (Sunday) was a glad day for some of us. Miss Kasawara, Bishop Ward's devoted nurse, was baptized and received into the Japan Methodist Church in Kobe by the Japanese pastor, Rev. M. Hori. I was not present, but I saw her in her brother's home only a few minutes after her return from the church. She seemed happy in her newborn profession as a Christian. She made this remark: "I have been led by Bishop Ward." What a witness to the power of personal Christian influence! Bishop Ward knew no Japanese. Most of the time he was unable to instruct any one, even if he had had the language; but there was something in the man that bespoke the servant of God even in his most distressing condition, and that noble, pure-hearted young woman felt that he, the "man of God," had something she needed and longed for.

O Brother Ward, we miss you! Another like you, when shall we see again? May your spirit descend upon those of us who are now carrying the great responsibilities which you have laid down and upon the entire ministry of the Church!

CONQUERING FORCES OF THE
KINGDOM.

“And they overcame him by the blood of the Lamb,
and by the word of their testimony; and they loved not
their lives unto the death.” (Rev. xii. 11.)

I.
CONQUERING FORCES OF THE
KINGDOM.

IN order to understand any part of the book of Revelation, much more if we would grasp the meaning and enter into the book as a whole, two facts must be clearly perceived and kept constantly in mind:

1. *The peculiar literary style of the book.* It is apocalyptic, a distinct type of literary production, one quite common among the Jews, especially in the later years of their national life. It is historical, but it is not history. It is highly poetical, but it is not poetry. It is prophetic in its spirit, but it is not prophecy in the same sense that the writings of Isaiah and Amos and Jeremiah are prophecies. It is an apocalypse. Truth was seen in a series of visions; and these visions, when recorded, are word pictures, symbolical representations of the truth that was in the Seer's mind. To attempt to give to these symbols a literal significance is to miss their

meaning wholly. Dr. Ramsay has well said: "Literal interpretation is the worst of all possible blunders."

2. *The book is the product and the record of a period of strife and warfare.* It tells of the experience, the bitter suffering, and yet the undaunted faith and undying hope of the early Christians in the midst of severest persecution. Rome had raised her mailed hand to crush the infant Church. Fire and sword had been turned loose for the destruction of Christianity. The writer of this book was an exile because he held the interdicted faith. Dr. Ramsay, to refer again to that great scholar, suggests that John had been sentenced to penal servitude and was probably a daily toiler in the stone pits of Patmos. But no measure of oppression, no frowning face of circumstances could quench the ardor of his spirit or limit the horizon of his faith. Out of suffering and war, out of fire and carnage, out of the shadow and the agony of death itself he sent this book, this message to the Asian Churches and to the Church of Jesus Christ in all ages and in all lands. It is a challenge of defiance to the forces of evil, an exultant declaration of faith in the final

deliverance of the world from the thralldom of sin, a note of jubilant song in anticipation of the ultimate triumphs of our Lord. It is the most distinctly optimistic of all the books in the sacred canon.

The persecutions of the apostolic Church were the immediate environment of the writer. It was that that gave form and color to his visions. But in the quickened and uplifted thought of John the struggle raging about him assumed a far larger meaning. It typed and was, in part, the all-embracing and age-long conflict of the moral universe. It was the warfare of light and darkness, of good and evil, of truth and error, of God and all the forms and forces of sin in the world. The imagery used is of a magnificent sort. The universe was divided into hostile camps. All forces, angelic, diabolical, human, natural, were enlisted. Christ and Satan, Michael and Apollyon, good and evil angels, righteous and wicked men, all were seen in battle array. Babylon, the Dragon, the Beast, the false prophet, death, hell—all were arrayed against the Lamb and his followers. Antagonism was pictured as brute force. We may not be sure of the partic-

ular meaning of these symbols—I am not sure that they had particular meaning in the mind of the writer, but I think we will not be mistaken if we say that back of these symbolic figures were ranged, in the apostle's thought, all the powers of evil in earth and hell. All the agencies and forces that could stand against the faith and the Church of Jesus Christ were seen and pictured in these symbols. It was, indeed, a mighty conflict that raged on the arena of the apostle's thought. But not for one moment did he doubt the issue. He "saw the triumph from afar and by faith he brought it nigh." One by one he saw the powers of evil go down. Babylon went down, the Beast, the false prophet, the Dragon, death, hell—all went down to final and irretrievable overthrow, while from stage to stage the conquering Christ moved on to final and glorious victory. At the last, the earth was seen in the splendor of its regeneration, the New Jerusalem its matchless capital, the living Christ its ever-present King. It was a wonderful faith, that of the toiler in the stone quarries of Patmos. It was inspired. It is inspiring to this day.

The text that I have read is a statement of the

Forces that Conquer. It was not by death, nor war, nor famine, nor tempests, not by burning stars or heaving mountains, nor by all of these combined, that the powers of evil were overthrown and the world transformed into the very paradise of God. *It was by moral agencies, by spiritual forces* that the transformation was wrought. "They overcame . . . by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." These are the *Conquering Forces of the Kingdom*. Let us consider them.

I. "*The blood of the Lamb*"—God's love for the world expressed in terms of supremest sacrifice. The Christ portrayed in the Apocalypse, the conquering Christ seen in the midst of the progress of the world's life, is the *Sacrificial Christ, the Lamb of God*. That is his preëminent title in the book. No doubt the idea came from that great gospel of the prophetic age, the fifty-third chapter of Isaiah. Twice did John the Baptist speak of him as "the Lamb of God." St. Peter likened him to a lamb without blemish. Nowhere else is such a title applied to him outside of this book. Here, not less than twenty-

nine times, he is designated as "the Lamb," "the Lamb of God." The Lion of the tribe of Judah, the mighty hero of Israel's earlier faith, who took into his own hands the Book, the problems of divine providence, and the unfolding chapters of human history, appears as "a Lamb standing as though it had been slain." "The Lamb," standing on Mount Zion, receives the homage of the multitudes of the undefiled. "The Lamb," enthroned in the heavens, receives equal worship with the Almighty Father.

More and more the world recognizes and honors the matchless character of Jesus of Nazareth. He is the one mortal unstained by sin. His is the one life unmarred by evil. He is indeed "the mightiest among the holy and the holiest among the mighty." The ages echo the words of Pilate: "Behold the man!" To-day the world pays tribute as never before to Jesus the Teacher. The simple words that fell from his lips direct the steps of the humblest man. They are a lamp to our feet in the uncertain ways of life. But in those same words are found wisdom to guide the nations and truth to enlighten the world. His teachings, transparent as crystal drops in the

morning time, are also like old ocean's depths, unsounded and exhaustless. But it is not Jesus the perfect Man, nor Jesus the great Teacher, but Jesus the Lamb of God, who is to conquer the world and bring the nations to his feet. It is not *power* nor *wisdom*, but *love* that transforms the individual soul and will lift the race up into the fellowship of the immortals. It is the "scarred hand" that is to lift the gates of empire off their hinges and turn the course of history into other channels. Everything in our gospel is of value. "All scripture given by the inspiration of God is profitable." We could not spare one precious word. But there is just one conquering truth in the message that we are to deliver. God loved the world and gave himself, in the person of his Son, that we through his sacrifice might be saved from sin and live forever. Love is mighty. It is enthroned in the heavens. God is love. As love finds its highest expression and comes to the fullness of its power in sacrifice, so the world's greatest vision of God is when he appears in "Christ reconciling the world unto himself." It is no accident that sacrifice and optimism blend in this book. And to us is given this ministry of reconciliation. But, paradoxical as it may

sound, our message in its fullness cannot be put into words. Human terms are too poor to express it. The New Testament writers seem to have been vaguely conscious of this. Therefore Christ, not something about Christ, was their gospel as he is ours. "Christ and him crucified." He is the *Word* of God, the *only* word that expresses all of God. How is this verified in your experience and mine? We cannot tell the story as it is. Our words are utterly inadequate; our tongues falter, and the glorious truth eludes expression. We can only say: "Look and see." "Behold the Lamb of God, which taketh away the sin of the world." That is the Conquering Force, fresh from the Almighty heart, that is given to the keeping of the Church on earth. The sermon that is not illumined by this truth, that does not pulsate with this life, that is not a-throb with this passion, is lacking in the first element of the power of the gospel of Christ.

II. A second force is mentioned in this text—*"the word of their testimony."* Christian life must attest the sufficiency of Christian doctrine. It is the only adequate attestation. The one vital inquiry concerning Christianity is this: Will this

gospel save men? That is the only question we need be seriously concerned about, and only experience can answer it. Thank God, the verdict of ten thousand redeemed souls attests its entire sufficiency. But the text means more than that. Our gospel, God's eternal truth, this message of self-giving and conquering love, is mightiest when spoken as words of human testimony. Truth passing through the crucible of human life comes out with added beauty and augmented power. I open this Book and read: "I waited patiently for the Lord; and he inclined unto me, and heard my cry." It is a beautiful and touching statement out of God's word. Or, I read again: "There is therefore now no condemnation to them that are in Christ Jesus. . For the law of the spirit of life in Christ Jesus made me free from the law of sin and death." Or again: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." But let this language be used, not as the words of David or Paul or John, but as yours and mine—not because it is written in the Bible, but because the truth lives and burns in our hearts—then the power of these words will be multiplied a hun-

dredfold. This is why the preaching of the gospel is committed unto men, to saved men; it is in order that truth may have the added power of human testimony. Faith is contagious; it is its own best advocate. Conviction begets conviction. It is the man that *believes* and *therefore speaks* who has right of way to the conscience of his hearers. The note of testimony should ring in every sermon. Argument and illustration and exhortation have their place and their power, but the word of testimony, truth that has been verified and vitalized in the heart of the man who speaks it, is an element of distinct power in the message we are to deliver to our brothers for our Lord. This is the power of the Holy Spirit on the preacher. He makes vivid and vital the truth that otherwise was held as formal doctrine or abstract theory. We shall be *witnesses* after that the Holy Ghost is come upon us.

III. There is yet another statement in the text, a statement that suggests another of the Conquering Forces of the Kingdom: "*They loved not their lives unto the death.*" Unselfish living—who can tell its power for good? There has been but one thoroughly unselfish life in this world,

and that life redeems our race. From time to time we have seen the beauty and felt the influence of unselfish action. It always uplifts, strengthens, and inspires. As we are delivered from the spirit of selfishness, we are empowered to serve others. It is not surprising that the seer of Patmos, as he looked out on the battle field of the ages, where, one by one, the forces of evil are to go down to final defeat, should number among the Conquering Forces the power of an unselfish life. Here is where we are weak. Here is where we may be strongest. God forgive us and make us strong by the infilling and the indwelling of the Christ-spirit. The story is told of a Chinese potter, a maker of rare and delicate wares, who endeavored to make a gift for his king. He made many beautiful pieces, but each had some defect, a flaw of some kind. Again and again he tried, but always to fall short of perfect work. At last, in utter despair, he threw himself into the fires of his furnace and perished in the flames. But it is said that out of those flames there came the most beautiful and valuable wares the world ever saw—vessels fit, indeed, for the palace of a king. When we put our

lives into our work, when we can truthfully say, "Lord, at last thy love has conquered; none of self, and all of thee," then will our work be acceptable to our King and well-nigh resistless in the world.

It is not strange that this statement comes last in the apostle's utterance. Truth, experience, character—that is the true order. God's truth seen in Jesus Christ; God's truth verified in human experience and told in terms of human testimony; God's truth wrought into and working through its highest earthly form, Christian character, self-sacrificing life.

These are the Conquering Forces before which John saw the embodied and aggressive powers of evil go down. By these the kingdom of God is set up in the individual life. By these Christ is to conquer the world. The kingdoms of evil are doomed. *All Babylons shall fall.* In whatever form evil may embody itself, in whatever position it may intrench itself, it is doomed. There are no "necessary evils." The liquor power shall go down. A godless materialism, that knows neither Creator nor Redeemer, shall go down. Intrenched heathenism, that casts its baleful shad-

ow over two-thirds of the human race, shall go down. All shall go down. *All shall go down!* The ear of *faith* hears the rumble and crash of their overthrow echoing down through unborn centuries. Silently and ceaselessly as the sunlight the resistless forces of Christ's kingdom shall go forth to subdue and transform the earth. Human history shall end, as the Apocalypse ends, with a joyous and triumphant song that shall fill all the earth and ring through all the heavens: "Alleluia: for the Lord God omnipotent reigneth."

THE KINGDOM TO COME.

“Thy kingdom come.” (Matt. vi. 10.)

II.

THE KINGDOM TO COME.

THESE words are recognized at once as one of the petitions in our Lord's Prayer, a prayer that with equal propriety might be called humanity's prayer, for by its character and its history it is easily preëminent in the liturgy of the world. It expresses sublimest thought in simplest speech. It is sufficiently definite to be applied to our daily wants and daily experiences, and yet it is sufficiently comprehensive to embrace the needs of the world. We learned this prayer at our mothers' knees. I did, and you did. We lisped these petitions in the broken speech of childhood. And yet through more than eighteen centuries of Christian history, in many parts of the world, in all conditions of life, men and women have been pouring their aspirations and their needs into these words and sending them heavenward on wings of faith. Wonderful, wonderful prayer! And as often as men have asked for daily bread, as often as they have besought di-

vine forgiveness or importuned heaven for deliverance from the evils of the earth, they have prayed, "*Thy kingdom come.*" Many, many times have we taken this petition upon our lips. What does it mean? What have we really been praying for? What did Jesus mean that we should pray for when he put this petition on the lips of his disciples? It is worth while to consider this.

The kingdom of God is one of the great conceptions, not to say the greatest conception, of the Christian religion. The Almightyness of God is one of the fundamental thoughts of revelation. From of old it has been recognized that the heavens and the earth obey his will. Mountains and seas are in his hands. No star shines in the distance of space that is beyond the sweep of his power. Moral beings may transgress his law, sin against God and themselves, but they cannot go beyond the reach of the Almighty arm. This was the thought of the Psalmist when he said: "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" In this sense "the Lord reigns" and has ever reigned. His kingdom is bounded only by the limits of the

universe. But very early in Hebrew faith and thought there arose, or was implanted, the idea of a kingdom of God above the level of mere force, a kingdom of willing obedience, of love rather than power, and therefore a kingdom of moral characteristics. It is not possible for me to speak now of the beginnings of this idea, of its development, of its transition from secularity to spirituality, and back to secularity again. That is too wide a field to enter at this time. Read the seventy-second Psalm and the eleventh, the thirty-fifth, and the sixtieth chapters of Isaiah, and you will find splendid statements of the Hebrew conception of a kingdom that was to come. In order to understand this petition in our Lord's prayer and many another word that he uttered, we must remember that when Jesus entered upon his earthly ministry there was in the Jewish mind lively expectancy and a deep desire for the coming of God's kingdom as they understood it; not a grossly secular kingdom as we sometimes say, and yet a worldly kingdom—one by which all Israel's enemies would be overthrown, all their wrongs avenged, and all their dreams of earthly glory fully realized.

Our Lord began his ministry with a statement that seems simple and commonplace to us, but it was startling and thrilling to the nation and the generation to which he spoke. He did not come with arguments or explanations, but with a ringing announcement: "The time is fulfilled and the kingdom of God is at hand." He called the message that he delivered "The Good News of the Kingdom." Through all his teaching that note is heard—in parable and in sermon, in the synagogues and by the wayside, speaking to the little group of his disciples or addressing the great multitudes, the same truth is heard, "the kingdom," "the kingdom," "the kingdom." More than one hundred times is this expression found in the first three Gospels. Now, if we carefully examine these messages to get the exact meaning that belongs to this expression, we are soon convinced that it has a variety of meanings. *Sometimes the kingdom is evidently individualistic, a matter of personal faith and personal experience.* "The kingdom of God is within you." It is a "pearl of great price" or a "treasure hid in a field" which a man can acquire and own for himself. *At other times it is a king-*

dom in the world, ethical, social, and yet spiritual in its character. This is certainly the sense in which the expression was most frequently used in the teachings of Jesus. *And yet it is equally sure that Jesus sometimes spoke of a transcendent kingdom,* one that is not limited to this world. Too large for the earth, it sweeps out and up until it fills the eternal years and touches the uttermost bounds of God's creation. This seems to be the prevalent thought in St. Paul's teaching concerning the kingdom. But in this apparent diversity there is an underlying unity of meaning. *The kingdom of God in the world, the social, ethical kingdom, is but the aggregate of the individuals in whose lives God's kingdom has been established, men and women united in faith and love and inspired by common hopes and aims.* The eternal kingdom, the kingdom of endless life and undreamed glory, is just the same kingdom surviving death, reaching beyond time and filling the higher and wider realms of being.

In the petition found here in our daily prayer the reference is manifestly to *the kingdom of God in this world.* The following petition is explanatory and puts the meaning beyond question.

We are to pray for the coming of God's kingdom in time and on earth.

"The kingdom of God" is in some sense a figurative expression. The terms, and to some extent the idea, were suggested by the forms of earthly governments, and no earthly figures or human terms can perfectly express truths that are spiritual and eternal in their character. Kingdoms, as they are known to us, are but meager and inadequate types of God's ideal of government of moral beings. A too literal use of the term led to the half-secular ideals held by the mediæval Church. Divine sovereignty must not overshadow divine fatherhood, nor must the fact that men are citizens of a divine kingdom obscure the greater truth that they are also members of a divine family. Yet this expression, figurative though it be, stands for a real and great truth and may well be studied with utmost care.

A kingdom involves at least three ideas: (1) a sovereign; (2) a law; and (3) subjects. It cannot mean less than that. God, as revealed in Jesus Christ, is King. His revealed will is the law of this realm. Intelligent moral beings who gladly yield themselves to this service are the

subjects of this kingdom. It may extend beyond our race. Pure spirits of many a world, deathless "sons of light" who stand evermore in the divine presence, we may well believe, are subjects of our King and rejoice to live under the royal law of love. But in this sermon our thought of this kingdom will be confined to its human constituency.

I. *The kingdom of God, as thus defined, is a present and a real kingdom.* It is neither a theory nor a shadow. It is not existent in some far-away and mystic region. It is not of this world, but it is in this world. It is a spiritual kingdom, and therefore is not subject to the conditions of earthly governments. It is not bounded by territorial lines. It is not limited by race or clime or speech or blood; but it is a real kingdom, as really present in the world to-day as the British empire or the American republic. There are multitudes of men and women to whom Christ is King, men and women to whom love—love for Christ and their fellow-men—is the supreme law of life. In business, in politics, in social life, amid all the clamors of earthly life, their first inquiry is: "Lord, what wilt thou have me to do?" And this loyalty to

Christ our King is exhibited in forms of service as heroic as earth has ever known. To-day men and women are bearing heavy burdens and enduring sore privations. They are going down into the dark places of ignorance and sin and out to the ends of the earth on missions of mercy to their fellow men because it is the will of the King. Theirs is a type of courage higher than was known by the old guard of Napoleon or the light brigade that charged into the valley of death. Our Christ is "King of kings and Lord of lords," not only because he holds sway over the sovereigns of earth, but because the subjects of his realm are raised to the heights of royal character and are inspired with the zeal of lordly spirits. True believers are made "kings and priests" unto our God. These men and women, subjects of our Lord, are found in America, in Europe, in Asia, in Africa, in the islands of the sea; and wherever they are found, there is found the kingdom of God in this world. In this sense and to this extent the kingdom has come.

II. *The power of this kingdom reaches beyond its own borders and overlaps on the world.* Its influence is felt where its authority is not confessed.

Who can estimate the power of Jesus Christ in the world's life to-day? The spirit of his teaching, to some extent at least, is written in the laws of nations. It pervades the institutions of the world's best social life. It lives and is mighty in the public sentiment of Christendom. In commerce, in literature, in art, in statecraft, its ideals are largely and increasingly influential. Even now the ancient promise is fulfilled, and in Abraham's seed all the nations of the earth are blessed.

III. *But the kingdom is to come.* The kingdom of God, which in the beginning was like a grain of mustard seed, a mere handful of peasants in an insignificant corner of the earth, has grown to its present mighty proportions, the greatest kingdom on the earth, but it has not reached the fullness of its growth. Or, to use the imagery of another parable, the seed has been sown, the blade has appeared, the ear begins to form, but the world must wait to see "the full corn in the ear." The kingdom as it is on the earth to-day, our great Christian civilization that enlightens and enriches the human race, is but "green corn." What will it be in the glory of the harvest time? *The kingdom is to come.* To what extent? In

what measure is God's will to be done on earth? To what extent will love rule the conduct of mankind or righteousness *fill* the earth? In what measures of power or what heights and breadths of blessing is God's kingdom to come on the earth? A dogmatic answer would be unwise. We must not forget that it is a kingdom of freedom. Were it otherwise, it would be a kingdom unworthy of God and of little value to man. Love and truth are the only forces employed for its extension. Human wills clash with the divine will and thwart the purposes of God in individual lives. Unbelief and disobedience stay the progress of the kingdom in the world. It is the old problem of human freedom and divine sovereignty. But *the kingdom is to come*. I have said that love and truth are the only forces employed for its extension. They are the mightiest forces in God's universe, and these forces in most potent form express themselves in the gospel of Jesus Christ. There are those who hold that the kingdom is to be established by the personal, visible advent of the King. Good, wise men hold that view. But I do not so read God's word. Such a view seems to me a sort of confession of unbelief

in the power of the gospel. It is as much as to say that the cross cannot conquer the world. I believe it can. God's love, God's truth, expressed in Jesus Christ, reincarnating themselves in human life, reëxpressing themselves in human service, are the forces that are to transform the world and establish God's kingdom in all the earth.

A scriptural, rational faith looks for the coming of God's kingdom as it has not yet come.

1. *It is to come in a purer, stronger social life than the world has yet seen.* The evils that are in the world, even in our Christian world, are to be subdued and cast out. All that is good is to be purified, enlarged, and uplifted. Literature, commerce, and politics, purged of their defilements, will be made to minister only to the holiness and happiness of mankind. We have seen Christian men and women, Christian homes, Christian Churches, Christian communities. The world will yet see Christian cities, Christian states, Christian nations—cities, states, nations in which the Golden Rule will be the law of human conduct and the Sermon on the Mount be the charter of human society. The nations of *to-day* may not realize this high destiny. They

may fail and fall. They may forget God and perish. Others have fallen. But read your histories, and you will find that when nations or civilizations have gone down it has been to be succeeded by others approximating more nearly the divine ideal. The tide has ebbed only to flow again and to rise to higher levels as it comes into obedience to the eternal laws that move it on. *The kingdom is to come.*

2. *The kingdom is to come in a wider sphere of Christian life than the world has yet seen.* Already it has spread from a handful of Galilean peasants to the mighty hosts that follow the cross to-day. It has risen from the manger of Bethlehem to the thrones of the earth. Its subjects are found in every land. The honors of our King are sung in almost every tongue of earth. Each passing day witnesses some larger conquest in his name. It is rational and scriptural to believe that all the world is destined to be Christian as no part of it is Christian now. Why not? Why not? Is anything mightier than God's truth? Will not such love as was revealed on Calvary sweep through all lands and subdue all hearts?

Jesus shall reign where'er the sun
Doth his successive journeys run.

It is for this we pray as often as we say "Thy kingdom come." This is the splendid goal that is set before the faith of the Church. Human spirits, on pinions of faith, are to be lifted up to the eternal One in this behalf. Only the enlistment of the forces of the invisible world can make possible the realization of this glorious vision. Only a deep sense of our dependence on the Almighty Arm, a consciousness of our need of the living God, will enlist our efforts to the uttermost. And so we pray as the Master taught us: "Thy kingdom come. Thy will be done. . . . For thine is the kingdom, and the power, and the glory forever."

THE GOOD SAMARITAN IN THE TWEN-
TIETH CENTURY.

“Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.” (Luke x. 36, 37.)

III.

THE GOOD SAMARITAN IN THE TWENTIETH CENTURY.

THE parable of the good Samaritan commends itself to the conscience of the world. The simple, beautiful, life-like story of genuine unselfish human sympathy touches a responsive chord in the universal heart. However much we may fall short of the practice it enjoins, the better nature within us instinctively pays tribute to the principle it illustrates. The setting of the story is primitive and Oriental. Its spirit belongs alike to all ages and to all countries. A wounded man, stricken, suffering, ready to die, neglected by his own countrymen and co-religionists, was generously succored by a man of another race and of an alien faith, by one who was separated from the sufferer by the highest barriers of social prejudice and the deepest gulfs of racial antagonism. But Sympathy was found face to face with Need, and the barriers were broken down, the gulf was crossed, and help was given. Men may be in-

different to Christianity in the abstract. They may find fault with our statements of doctrine and with our forms of worship, but I challenge any man in whose breast there throbs a human heart to find fault with the conduct of this Samaritan. You will observe that Jesus did not call him "good." He only outlined the picture by a few masterly strokes, giving to it the form and glow of life; and for eighteen hundred years men have looked on that picture and have been talking about the *good Samaritan*. And that is only an illustration of the Christian spirit in social life. It is Christ's ideal of man's attitude and action toward his fellow man. It is Christ's illustration of his great *law of service*, the law enunciated by St. Paul when he said: "Bear ye one another's burdens, and so fulfill the law of Christ."

I wish to base all that I shall say at this time on the truth so vividly and so beautifully illustrated in this parable, a truth that may be expressed in a single statement: *The needs of our fellow men constitute their strongest claim on us for sympathy and for help*. The truth of this proposition is so apparent that neither evidence nor argument is needed in its support. I offer

none. If any man commends the conduct of the priest and of the Levite rather than that of the Samaritan, for that man I have no argument to-day—we have no common standing ground. This truth is a very general one and is capable of many applications. It is my purpose to use it to-day as a basis for an argument and an appeal in behalf of the missionary work of the Christian Churches.

Not men's *wants*, but their *needs*, constitute the ground of their claim upon us. The deeper and more urgent their needs, the stronger and more solemn the obligation resting upon us to render them such service as we can. More and more this truth is being seen and felt. There was a time when, apparently, men thought they could be Christians and remain indifferent to the needs of their brothers. They thought they could *serve God* and *neglect men*. They shut themselves up in cells or secluded themselves in the deserts, that they might serve God without distraction. But that day is forever past. The priest and the Levite, pilloried in this parable for more than eighteen centuries, objects of the world's contempt and scorn, remind us that no pious professions, no discharge of merely ecclesiastical functions, will

be accepted either by the conscience of men or the judgments of God as a substitute for service to our brother in the hour of his need. A sympathetic heart is more orthodox than all the creeds, and a helping hand is more religious than all the rites of sacerdotalism. Creeds and rites have their place and their value—not for one moment would I disparage them; but it was Paul who taught that charity is the greatest of all virtues, and Paul's Master and ours declared that love is God's supreme law and man's highest duty. The Christian religion is love, and love serves. *Love gives itself.* Witness Calvary.

Let us consider for a moment the breadth of this principle. *How far* does the spirit of the good Samaritan reach? Where will the limits of love be found? A cry of distress, a call for help from my neighbor's house across the street does not need to be reënforced by arguments. The note of appeal is more potent than all logic, and the heart leaps to give relief before the mind can calculate the consequences of such conduct. Now, how far away must a needy man be in order that I be released from my obligation to give him help? If I am under bonds to the man across the

street, why not to the man across the State or across the sea? Sympathy is not limited by space. Distance may limit my opportunities to serve, but can interpose no barriers to love. My needy neighbor may differ from me in complexion, in physical features; he may not think as I do upon matters of faith; his standards of conduct may differ from mine—but these are matters that do not enter into the account of the good Samaritan.

No distance, no divergance of creed, no difference of feature, or social station or moral standard can absolve me from my obligation to help my brother in the hour of his distress. Our neighbor's need should be the one condition of our sympathy and the all-sufficient plea for our help. "As we have opportunity, let us do good unto all men." "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "Now if any man have not the Spirit of Christ, he is none of his."

The world's greatest need is the religion of Jesus Christ, the faith of the gospel of the Son of God. Let us consider that statement with some care. It involves far more than can be discussed in a single sermon, but we can at least see

with clearer eye its absolute truth and get some larger view of its far-reaching significance.

I. *The Christian religion ministers to man's social, industrial, intellectual, and moral well-being.* "Godliness has promise of the life that now is," as well as of "that which is to come." In carrying the gospel to non-Christian nations we do not go primarily to civilize them, but in carrying them *our faith* we carry them all that is purest, most helpful, most enduring in our civilization. Not in material things—steam, electricity—not in scientific discoveries and commercial progress, is found the glory of our civilization. A knowledge of the value of individual life, the supremacy of righteousness, the divinity of love, the brotherhood of man, the fatherhood of God—these are the invaluable elements of our civilization, and these are essentially Christian. The centuries have demonstrated that Christianity is the one sovereign remedy for poverty, ignorance, superstition, and the manifold ills that afflict the life of man in this world. True, the remedy has not been wholly effective in our own land, but it is equally true that the remedy has not been fully and faithfully applied in this land. It is indis-

putably true that where the teachings and spirit of Christ most fully prevail there the conditions of life are most favorable, and most favorable because of the prevalence of Christianity.

We have poverty at home, but it is not to be compared with the pitiable squalor that prevails in non-Christian lands, especially in the pagan empires of the East. In India the average annual income is ten dollars *per capita*. A laboring man's wage is one dollar and fifty cents a month. In 1894 the Indian National Congress reported that fifty millions of human beings were dragging out a miserable existence and that multitudes perish annually from starvation. China is a country of great natural resources. The Chinese are said to be the most industrious people in the world, but in that country the wage of a working man is three dollars a month. China has one dollar and eighty-seven cents *per capita* in circulation; the United States has more than twenty-nine 'dollars. The United States, with eighty million population, has an export trade five times greater than China, Japan, Korea, and Siam, with a population of nearly five hundred millions. Give to the poverty-stricken

multitudes of pagan lands Christian faith and Christian civilization, the influences and institutions that uplift and enrich our lives, and the productive power of the individual will be increased, the channels of commerce will be enlarged, the horizon of life will be broadened, and they will begin to receive, in even this sense, the "life more abundant" that Jesus would give to the world.

The blight of ignorance also is on the East. In India less than one per cent of the women have the simplest elements of an education. In China less than one per cent of the women can read. The popular idea is expressed in a Chinese proverb which says, "Educating a woman is like putting a knife in the hands of a monkey." The Hon. Charles Denby, recently deceased, for years United States Minister to Japan, is authority for the statement that domestic slavery prevails in China and that woman is its principal victim. Tens of thousands of lives are lost and untold suffering is endured only because the people are ignorant of the simplest principles of medical science. Womanhood is degraded. It is said that in India there are twenty million wid-

ows, two million of them mere children; and in India widowhood means degradation, shame, suffering. Home life, in purity and blessedness known to us, is unknown in non-Christian lands. Of Japan, progressive Japan, the following statement was made by one who knows the country well: "The notion of home as understood in America and England had no existence in Japan until a very recent date. There was not even a word for it." When the idea was grasped, they had to coin a new word to express it. The *need* of the heathen world, even from the point of view of social and economic life, is unspeakable. Poverty, ignorance, superstition, quackery, and governmental oppression are fearfully prevalent, blighting the life of the individual and checking the progress of nations.

Will you think for one moment of the waste of human life in the world? Of the men and women and children who ought to be and who might be pure, strong, happy, useful, but whose lives are going to waste day by day? They live in the darkness of ignorance, in the pinched and narrow ways of poverty, under the blight of grossest sin, all unconscious of the glorious life

of freedom and privilege, of peace and joy, that God would give to all his children. Often the question springs to our lips, Why does God allow such conditions to continue? The question often remains unanswered. But there is another question that ought to come to us over and over again, one that ought to burn itself into the conscience of every Christian, Why do we allow such conditions to continue? The Church of God can change them very largely if she will. But much as we deplore the slowness of the Church to hear and heed the cry of a needy world, this must in all fairness be said: *The missionary work of the Christian Churches is the only effort being made to carry help to the needy multitudes of our fellow men and to give larger opportunities of life to a darkened and blighted world.* Commerce is penetrating the remotest corners of the earth, and commerce benefits; but those benefits are incidental and are not unmixed with evil. Commerce goes for gain. In the nature of the case it could not be otherwise. The "open door" in the East for which our statesmen are contending is, first of all, for our profit. An observant writer has well said: "Whether, apart from mis-

sions, the West has done the East more good than harm, is at least an open question." Only Christianity goes to serve. Only Christianity establishes schools and builds hospitals and founds asylums and goes into the dark dwelling places of heathenism to speak the word of peace and teach the way of life. The man whose heart is touched with pity for a needy world, whose philanthropic impulses would express themselves in efforts for a better world and a happier humanity, must aid the work of foreign missions now carried on by Christian Churches. Nobody else is attempting to do this work.

II. *The Christian religion is man's greatest need, most of all, because it meets in fullest measure the needs of his spiritual nature.* Man, the moral and immortal spirit, is vastly more than man, the merely social and intellectual being. Sin is the world's greatest evil. It is sin that dwarfs the spirit, blights the character, wrecks the home, degrades the nation, and ruins the individual here and hereafter. In every land man is moral and mortal. He is sinning and dying, and needs, above all else, to be saved from his sins and assured of eternal life. The gospel of

Jesus Christ is the power by which God saves man from sin. Divine grace is the sovereign remedy for moral evil. We know this to be true. Its sufficiency has been demonstrated through all the centuries of Christian history, and to-day the trophies of its saving power are found in all the nations of the earth.

And *only the gospel saves*. I do not mean to assert that the multitudes who have not heard our gospel are necessarily under condemnation. That were to inflict on them the penalties due to our negligence. "The Judge of all the earth will do right." Their eternal destiny is in his hands. But in this world God saves men only by the power of the gospel. Purity of heart, tenderness of spirit, all-embracing charity, moral strength to resist the adverse forces that are in the world, the uplift and outlook that come from a great faith in a great God—these are features, elements of a saved life in this world, and these belong only to the man who receives the teachings and the spirit of Christ. We are in grave danger of losing sight of man's real nature, of sin's deadly character, and therefore of salvation's supreme worth. That insidious materialism that magnifies

the physical man at the expense of the spiritual is the most subtle and dangerous antagonist of our faith to-day. A distinguished citizen of our Southland publicly announced a few years ago that he would give largely to the charities of his own city, but not one dollar for foreign missions. The United States expended hundreds of millions of dollars and jeopardized the lives of thousands of her sons for the political freedom of Cuba, but it is with difficulty that a few thousands of dollars and a few dozen men are secured for the evangelization of the island republic. Christian nations sent more men to China in 1900 to rescue the Europeans and Americans imperiled in Peking than all Christendom sent for the evangelization of that empire in a hundred years. I am persuaded that in the average Christian Churches to-day we could raise more money to feed hungry men than we could to save sinful men.

God forbid that we should care less for the bodies of our brothers, that we should have less of sympathy for their hunger and for their oppression, but it is possible that we are losing sight of the higher and more important truth

that "man cannot live by bread alone," that "life is more than meat." It is less than true philanthropy, certainly it is less than true Christianity to care for men's bodies and neglect men's souls—to provide for the needs of an hour and forget the interests that are eternal.

It is sometimes objected that the peoples to whom we send our gospel have their religions, they are satisfied—why disturb their faith in an effort to give them ours? *Because ours is true.* In Jesus Christ God has given to the world his fullest and highest revelation of Truth and Life. If any man doubts at this vital point, he will probably object to foreign missions. Doubt at this point, conscious or unconscious, is at the bottom of many objections urged against this enterprise of the Church. But as a matter of fact we are not leaving non-Christian nations in the undisturbed possession of their religious beliefs. They are being undermined and destroyed day by day, not only by the work of Christian Churches, but by all the outgoing forces of our modern life. Ethnic faiths can neither evade nor survive contact with twentieth century civilization. Witness Japan, where the old faiths are

being supplanted by various forms of doubt. Witness Latin America, where the grosser forms of Romanism are giving away as enlightenment increases, but only, in too many instances, to be followed by so-called "liberalism" and other phases of unbelief. Mr. R. A. Hume, in a recent work on missions, tells of a Hindu leader who, as he contemplated the condition of his people, said: "There is no more tragic event under the sun than the death of a nation. . . . This awful tragedy is now going on in India. The old religion is dying, the old morality is dying; the bonds of custom and tradition, which are the bones and sinews of the social organism, are dissolving. There are death and decomposition all around." It is idle, worse than idle, to talk about leaving non-Christian nations in the undisturbed possession of their religious beliefs. All systems of faith, Christianity not excepted, are being tested to the utmost. Only the truth that is in them will survive. The hoary religions of the East, with all their poetic beauty, with all their moral failure, are doomed. They may linger in some form for a time, but in the end they must die. *The world must ultimately be Christian in its faith or come to an age when*

all faith will perish from the heart of our race. A faithless world! Appalling thought! The very suggestion fills the soul with nameless dread. And yet the irresistible logic of facts drives us to the conclusion that only the gospel of our Lord can save our posterity from such fate. This brings us in sight of the deepest, darkest depths of the world's need. Not only must Christ save the individual soul from sin and give to it the strength and beauty of righteousness—he must save the world from the unspeakable doom of a faithless and a Godless future.

Paul stood one day beside the Ægean Sea and heard the cry of a man for help, the appeal of the man of Macedonia, and at once the great-souled apostle concluded that the Lord had called him to preach the gospel in Europe. It was a man's appeal for help, but it was God's call to service. That call comes to us to-day. A call coming from the blazing skies, breaking out of the heavens in thunder tones, such a call as came to Saul of Tarsus, might be misunderstood by us. *We cannot mistake the call that comes in the cry of a needy world.* This call comes every day from the needy ones of our own city, from every wretched home,

from every darkened life; in mighty volume it sweeps across the sea. It is a brother's cry for help. It is God's call to service. Can we disregard such mute but mighty appeals and be worthy to bear the name of the compassionate Christ?

THE ARMOR OF LIGHT.

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.” (Rom. xiii. 12.)

IV.

THE ARMOR OF LIGHT.

THE text, first of all, is a statement of the changing order of the world and of the progressive character of Christianity. It is an epitome of the life of faith in the soul and of the growth of God's kingdom in the world. Christianity is progressive because it is vital; it *grows* because it *lives*. "First the blade, then the ear, then the full corn in the ear" is the divine order. "The path of the just is as the shining light, that shineth more and more unto the perfect day," is an Old Testament statement of the same truth. This is true of the life and worth of organized Christianity as well as the experience of the individual believer. It is true of the Church, the statements of pessimistic unbelief to the contrary notwithstanding. I am not unmindful of the imperfections of the Church. Her constituency has ever been a thoroughly human constituency. Her weaknesses, her faults have been many, and her progress has been all too slow; but from the be-

ginning her face has been toward the sunrise and her constant effort has been for the uplift of the human race. Optimism and progress have been her abiding characteristics. I do not hesitate to say that in the correctness of her doctrines, in her knowledge of the truth, in the loftiness of her moral standards, and in the breadth of her human sympathies the Church of to-day is well in advance of the Church of any former day. And I rejoice to believe that the Church of to-morrow, of the next generation and the next century, will be better than the Church of to-day. The night is far spent, the daydawn draws near. Salvation, ultimate and glorious salvation for the individual and for the race, is nearer than when we first believed.

Connected with this teaching, growing out of the great truth herein set forth, is the appeal of the text, the challenge to the Church to adjust herself to the changing order of the world, to equip herself for the work—for the solution of the problems and the performance of the tasks that result from the changing conditions. *Because* the night is far spent and the day is at hand, because the time of dimness and shadows is pass-

ing away and the daydawn draws near, we are admonished to put off the works of darkness and to put on the armor of light. This teaching is vital. It appeals directly to the mind and heart of present-day Christianity. If such a call to larger vision and more efficient service was needed by the Church of Rome in the first century, how much more is it needed by the Church in America in the twentieth century. The Church exists to-day and must do her work in the midst of changed and changing conditions. We live in a new world, the like of which our fathers never saw. True, "every age is an age of transition, unless, indeed, it be an age of stagnation," but the revolutions of the past fifty years have been more radical in character and far-reaching in results than in any like period of the world's history.

I. It is not my purpose to discuss the cause or the meaning of these changes or even to attempt to state their magnitude. I only wish to insist that *Christian men and Christian Churches must recognize the changed situation and intelligently address themselves to it.*

1. *The Church exists to-day and must do her work in the midst of new social conditions.* Great

cities with their congested multitudes, a vast volume of foreign immigration that gives us a diverse population, diverse in language, in social ideals, in moral standards; well-nigh universal intelligence coupled with facilities for constant communication; great wealth side by side with bitter poverty—poverty all the more bitter because intelligent without resignation. These and other features of the world's life constitute the new social conditions, in the midst of which the Church must do her work to-day.

2. *The Church is confronted by intellectual problems of a kind that she has not been called to deal with in the past.* The forms of unbelief that troubled our fathers have almost entirely passed away. The arguments of Butler and Paley and Watson are against phases of infidelity of which we rarely hear. The questions with which we must deal, the doubts with which we must grapple, the forms of unbelief that we must combat are largely the outgrowth of the last half century. Research in the realm of physical science, the study of comparative religions, and the application of the historical method to Bible study have made it necessary to rewrite

Christian apologetics and to write them from a different point of view. I have not the shadow of a doubt of the ability of the Church to give a reason, strong and satisfying, for the faith she holds. Indeed, I believe her position is stronger to-day than ever before, but she must give the grounds of her faith to the world of to-day.

3. *The Church has come to an age of larger opportunities and larger demands for service than she has known before.* We are learning to read our commission in world terms and at the same time are coming to understand the social teaching of our gospel as we have not understood it before. Our message of salvation and our gift of service are for the lowest of the fallen and the farthest of the wanderers. The work of missions, the work of Christian education, efforts for the promotion of temperance and of social purity, the crusade for civic righteousness—these afford Christian men and women opportunities for service and lay upon them a weight of obligation they have not known before.

Again I say we have come to a new age of the world. Conditions have changed and are changing radically and rapidly. It is time for the

Church of God to face the new world and, in obedience to the imperious challenge of her Lord, to go forth equipped and ready for whatsoever he shall bid her do. We hear much of "the good old days of our fathers;" and they were good days, days of heroic men and of great deeds; but they will return no more. The world will not see such conditions again; but I verily believe that it is in the power of the Church of God to make of this new age into which we have come such a time of spiritual blessing and moral progress as the world has not seen.

II. In order to meet the needs of this new age and take advantage of the opportunities that open wide their doors about us, two things must be done:

1. *Our gospel*, the old gospel, that gospel that is changeless in its spirit and deathless in its power, the gospel that evermore thrills with the energies of the Holy Ghost, the full message of God to the human race, must be preached to all men, and preached in terms that will command the intellect, arouse the conscience, and move the heart of the twentieth century. The resources of the Church are fundamental and changeless—

Truth, Love, the Holy Spirit, expressed in our gospel, reincarnated in human life.

2. *Our work*, the work of seeking to save the lost, of establishing and upbuilding the kingdom of God in the world, must be adapted to the conditions that prevail in the world about us. Novelties are not to be adopted because they are novel, nor are antiquities to be clung to because they are antique. *We are to do God's work that comes to us to-day in the best way that he makes possible to us.*

I am proposing no new order. This has ever been the secret of the Church's power and of the Church's progress. The disciples who went forth from that upper chamber in Jerusalem, thrilled and inspired by the experiences of pentecostal baptism, were thoroughly spiritual men, but thoroughly sane and practical men as well. They were neither idle dreamers nor wild enthusiasts, but practical men with a practical message and practical methods for the accomplishment of their purposes. They interpreted Christ and his gospel in terms of their own day. Fearlessly they applied their lofty principles to human hearts and social customs as they found them. Roman gov-

ernors and fugitive slaves were addressed in terms suited to their stations. The rapid growth of apostolic Christianity attests the divine approval of their procedure. Martin Luther preached the gospel—the old, the changeless gospel—to the German people in the age in which he lived. He broke through the barriers of dead words and effete customs, threw off the power of mere traditionalism, and carried the ever-living truth of God straight to the ever-needy hearts of the men and women about him. Thus he broke the power of priestcraft, made plain the way by which the soul may approach into the presence of the living God, and wrought the reformation of the sixteenth century. John Wesley preached the gospel to his age and adopted methods of work suited to the needs of human life in the eighteenth century. The people heard from him and his co-workers “the wonderful words of life” in the tongue wherein they were born, and the great Wesleyan revival and the organized Methodism of the world are partial results of his labors. This is the work of the Church to-day. The living truth of God, with all of its tender appeal, with all of its comforting assurances, with all of its

imperious commands, must be preached to the men and women of the age in which we live. Our message must be boldly addressed to the people, the customs, the conditions of *to-day*. Jesus Christ must be proclaimed as the Saviour of all men and Lord of all men. He is the rightful Master of the century in which we live as surely as he was Master and Lord of the century of his incarnate life. The mighty forces of this age, our financial magnates, the captains of our great industries, the men whose genius creates and controls the world's commerce, the world's literature, the world's statecraft—all these must be challenged to recognize the sovereignty of the Son of God. Conscience is supreme in man and Christ supreme over conscience.

III. The Church, with her face toward the new day, confronting the mighty tasks to which her Lord bids her go forth, must put off the works of darkness; she must put on the armor of light; she must be equipped for the work that is to be done.

I. The first part of this armor of light to be put on by the Church—of the equipment needed in order to greater service in this age of greater

opportunity—is *a more intelligent Christianity*. The Church must know her mission, she must know her resources, she must know the best means to be employed for the accomplishment of her ends. Aimless effort will be fruitless effort. Ignorance hampers and limits always and everywhere. Education must increase. The value of Christian schools as factors in the progress of God's kingdom must be more fully appreciated. But by a more intelligent Christianity I mean much more than this. Clear-eyed, far-reaching vision is needed. We must know the world in which we are to work. We must know men and social conditions. We must note the trend of events and read the "signs of the times." The Church should know the population with which she is to deal as thoroughly as any politician knows the voters in his precinct. No business house should be more diligent in the upbuilding of patronage than Christian workers in winning men for Christ and the Church. Brush arbors and country schoolhouses and the occasional circuit rider were well adapted to conditions fifty years ago, but we must build and plan and organize to meet the need of twentieth

century life. The world is doing business on a large scale. The world adopts the wisest means for the accomplishment of great ends, and the children of light must be equally wise in their generation if they are to command the respect and control the thought of the world in which they live. But most of all the Church must know her great Book; she must know her message; she must know that truth which is at once her supremest treasure and the instrument of her greatest power. A more intelligent Christianity is a part of the equipment needed for the work of this new age.

2. *A more vital and robust faith is needed.* Progress and conquest in the moral world are possible only in an age of great faith. I am not overcareful about the terms in which a man may state his faith. It is easy to attach too much importance to formulas and too little to facts, too much to the terms of a creed and too little to the substance of the faith. Our need to-day is faith in the living God, who spoke to the fathers in times past by the prophets, who gave his great message to the world in his Son, and who still speaks to men by the Holy Spirit. We discuss

various questions of a Christological sort. I would not intimate that any question concerning the nature or the work of our Lord is without interest or importance to men, but there is just one question touching the person of Christ that is of supreme importance to the Church or to the world to-day: *Is he able to save men, to save any man, to save all men?* Has he power to uplift the world from its degradation and authority to command its mightiest forces in their onward movement? A living and robust faith in a living and Almighty Christ is the supreme need of the Church to-day. When she falters at this point, she is shorn of her strength. Her leaders and heralds must speak in no uncertain tones when they proclaim the saving power of the Son of God. Faith is contagious. Conviction begets conviction. Men who believe and therefore speak lay hold on the heart of the world. *This* is an essential part of the armor of light.

3. The Church of to-day needs *a deeper and more practical consecration*. I know this term "consecration" has suffered much in popular esteem because it has so often been heard on the lips of cant. Too often men have talked about

consecration while seeking to further selfish ends. But it is a great word. It stands for a great truth. What more inspiring thing can be found in all the world than the gift of a life, a great life, to a noble cause? The Son of God came on the greatest mission the world has known, and to accomplish that great work he made the greatest of all gifts—*he gave himself*. That is the spirit the Church needs to-day—gifts of life for God and the world. That does not mean all for the mission field, though the call is loud and clear and urgent for men and means for the advancement of the kingdom in the uttermost parts of the earth. It does not mean all for the ministry at home, though the need was never greater for strong men in our pulpits. But it does mean that men and women, wherever they serve God, are to serve *with a whole heart*—as much devotion to God and his service by the business man in his office as by the missionary on the foreign field; as much loyalty to Christ and his kingdom by the woman who stands in the highest social position at home as by the woman who teaches Chinese or Hottentots on some far-off shore; one Christ and one kingdom and one standard of de-

votion for God's children everywhere. Life is glorified by sacrifice. It comes to its fullest measure of power in self-giving. Filled with this spirit, the Church will "arise and shine" until the ends of the earth shall be drawn to her by the glory of her life. O that the Church might enter, not the kingdom of glory, but into her glorious kingdom, the kingdom of love and service! This is the kingdom that is to fill the earth with its power and crown the earth with its beauty.

The night is far spent, the time of darkness is passing. Already the east is bright with the promise and the splendor of the coming day. Beams of light, like herald angels, tell of the advent and the ascent of the Sun of Righteousness. It is time to awake. It is an hour of pressing opportunity. Let us cast off the works of darkness. Let us put on the armor of light and stand ready and equipped for the summons and the service of the coming King.

THE WORLD'S EPOCHAL HOUR.

“Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.” (John xii. 31-33.)

V.

THE WORLD'S EPOCHAL HOUR.

THE incarnate life of our Lord was the turning point in the world's history. His brief sojourn in the flesh was the watershed of the ages. The accepted chronology of the civilized world attests the correctness of this statement. Our great commercial transactions, our international covenants, the record of our own marked days of sorrow or of joy point back to the time when he was born in Bethlehem of Judea. This truth, so readily perceived when once announced, is of profound importance and far-reaching significance. It is an admission of the epochal character of the ministry of Jesus in this world.

Two or three aspects of this truth may be considered in a preliminary way before attempting an exposition of the text as a whole :

1. *Only Jesus knew the epochal character of his life and work.* Little did the world dream, as it paid homage to its Cæsars, its Herods, its Gamaliels, its warriors and statesmen, that an

obscure Galilean teacher was destined to stand in all after ages as the central figure in human history, the one supreme Person from whom, backward and forward, the centuries would be reckoned. The world seems ever unconscious of the crises through which it passes. Even his disciples, that little group of favored ones who lived in the innermost circle of his influence and felt the constant charm of his matchless life, even they did not fully know him or realize the greatness of his mission in the world.

2. *Jesus also knew, what even now we are slow to grasp, that his death was the all-significant fact in his earthly career. That, in a preëminent sense, was cosmic in the scope of its influence. His teachings surpass all the utterances of men. His works separate him from all the sons of earth; but it is his sacrificial death that has most profoundly impressed the world.*

The *key* to our text is found in the meaning of the word "judgment" as it is used in this connection. We are accustomed to associate with that term the idea of the great assize, the day of destiny, when all nations shall be assembled in the presence of the Supreme Judge to receive their

final awards. But the word is not used in that sense here. I believe it is never so used in the gospel by St. John. Here it means "crisis." Indeed, that is the Greek term used in this place. As Jesus stood in the deepening shadows that were so soon to close in awful darkness about him, he said, "Now is the judgment of this world," now the world's destiny is to be determined—this is the crisis of human history, the epochal hour of all the ages. History records for us the thrilling story of decisive battles when the fate of nations and of civilizations hung on the issue of a single conflict—as at Marathon and Tours and Hastings and Waterloo. These were epochs in the history of the world. Philosophic science, with wider vision, suggests that there were epochal periods in the creative processes of the Almighty and points backward to a time the imagination can scarcely reach, the beginning of motion, the first stir of energy, the beginning of life, the first thrill of vitality in the world, the beginning of consciousness, when first life knew itself. One by one God unleashed these mighty forces and bade them go forth to do his will. These were epochs in the history of creation.

But Jesus said that the hour in which he approached his cross, the hour in which should be consummated his offering for the world's deliverance — *that was the epochal hour of all the ages.*

In two short but marvelously suggestive and comprehensive statements he indicates the factors that enter into and constitute the *crisis* of which he spake: "Now shall the prince of this world be cast out." "I, if I be lifted up, will draw all men unto me." "The prince of this world" of course refers to Satan, the personal head of moral evil in the universe. We do not know a great deal about Satan. In the Old Testament there are only a few direct references to him, some five or six in all. Indeed, in no place is there any direct teaching concerning the nature and character of the evil one; it is not too much to say that it is all incidental. But with the increasing light of revelation, as God's truth shines out more and more with the passing ages, there is seen with ever-increasing distinctness the dark outlines of a malignant personal power. More distinctly in the Gospels than elsewhere is he seen as the head and leader of the evil in the world. He is "the god

of this world," "the prince of the power of the air," *the evil one* in a preëminent sense. All this meaning attached to the terms when Jesus said: "Now shall the prince of this world be cast out." Not that the power of evil was to be wholly broken and the prince of darkness utterly dethroned at this time. Many a dark and dreary day must pass ere that is fully accomplished. Nor were all men to be actually drawn to Jesus in the hour of his death. Only a few knew that the Prophet of Nazareth was dying; a still smaller number were immediately impressed by the tragedy of the cross. But that was the crisis. In that hour the issues of history were determined, the tide of the world's life was turned, the power of evil received its death stroke; while truth, righteousness, love, embodied in Jesus Christ, began a decisive movement toward certain and complete triumph. That was the world's judgment day—the epochal hour of all the ages.

There was adequate reason for this profound and startling statement of our Lord. That hour marked the advent of a new force in the moral world. We devoutly believe that the death of Jesus, the spirit of sacrifice that was manifest on the

cross, had its gracious results on the Godward side. Depths of the divine nature, depths that we cannot fathom, were touched, and atonement was made for all our race. "He was the propitiation for our sins." Evidently Jesus was speaking here of a force that would be brought into the world in consequence of his being "lifted up," a force operating on the human side, one that would touch the heart of man and transform the character of the world's life. That new, transcendent, transforming force was *God's love for the world expressed in the sacrifice of Jesus of Nazareth*. Israel of old had received a message of Jehovah's love, the assurance given to devout hearts of compassion in the Infinite. But it was only a message, and not always full and distinct. Outside of Israel, not even a message had been given. The great world rolled on in its sin and its suffering, with its hunger of heart and anguish of soul, with never a dream of the wealth of love in the heart of God. In Jesus, God's love for the world was made manifest. It was laid open to its deepest depths. *Jesus gave himself*. "God was in Christ reconciling the world unto himself." That was a new force in the world. Nothing like

it had been known in all the past. It was as really an epoch in the moral life of the world as the beginning of motion or of life or of thought had marked epochs in their lower spheres. The power of love has been told and sung a thousand times, and yet its power is untold and unsung because it is unknown. In depths and heights it "passeth knowledge." "Literature is but a splendid tomb which genius has built as a monument to love." (Fairbairn.) We do know that love's supreme manifestation is in sacrifice. *Love gives itself.* Only when love ceases to be a passion to possess and becomes a passion to give is it Christian love. So God's love, the greatest love, expressed itself in the world's supreme sacrifice. We may believe that the extreme *sufferings* of Jesus were not necessary to make atonement for the world's sin, but they were necessary to accomplish the world's salvation. Gethsemane and Golgotha were not required to satisfy a divine law, but they were needed to *reveal the divine heart* and thus subdue the heart of man. Jesus saw this truth, hence the unusual terms in which he spoke of his death: "I, if I be lifted up." His lifting up on the cross, tragic, painful, awful as it was, was the parable

of a glorious truth. It was in suffering that love bared its mighty arm and seized the scepter of its empire. *On the cross* it found the place of supremest power, and from that cross it is destined yet to rule the world. This is the power of which Paul speaks so often and so earnestly: "The power that worketh in us;" "the exceeding greatness of his power to usward who believe;" the power of the gospel, or God's power in the gospel—power to save man from sin, crown him with righteousness, and usher him into eternal life.

But we must not conclude for a moment that our gospel is only a sentiment. Great as love is, the gospel is more than love. It is a body of highest truth; it is deepest, strongest reason; it is a chart of noblest duty; it is a record of brightest promise. But it is truth, reason, service, hope, aglow with the light of love, athrob with the life and power of love. Truth, even abstract truth, is mighty. Crushed to earth, it will rise again; "the eternal years of God are hers." Truth, with the soul of love in it, is deathless and well-nigh resistless. Truth spoken in love—that is the gospel—the saving, glorious, conquering

gospel, by which Jesus is to draw the world unto himself.

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Let us note for a moment the outlook and outreach of this love. "I will draw all men unto me." It is the nature of this love to reach the next man. Touched by the great magnet, the soul becomes magnetic and is charged with power to attract the soul beyond. From life to life is the method by which the cross is to reach the race. *How far will God's love reach?* How many will it embrace? Jesus says *all men*. We must not modify or limit this great utterance of our Lord. "*All men!*" All may not yield to the drawings of sacrificial love, all will not yield, but all men of all lands and all ages shall feel the grip of that moral force that goes forth from the cross. All shall feel the swell and surge of that tide that sets toward the shores of life. All men? The Churchless and Godless masses? The outcasts of society? The vast millions of non-Christian lands? Will this love reach down into all depths and out into all darknesses? All men? O Christ, give us of thy sublime faith until all questioning shall vanish from our hearts and we can say with

thy calm confidence, "*All men.*" All drawn to God by the spiritual magnetism of the cross!

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There is also in this passage a suggestion at least of the uplifting power of this love. It is love's nature to elevate. The soul conscious of being loved feels the greatest lifting power in God's universe. It is also true that no soul ever loved, really loved anything, without being elevated by the indwelling of such an affection. The purer and stronger the love, the greater the power to elevate. To what heights will God's love for man and man's responsive love to God—to what splendid summits of experience and character will this love lift the soul of man? Jesus says, "Unto me." Up to his standards of character, up to his lofty ideals of life, up into his sacred fellowship with the Father, up where we may share with him the vision of the eternal world. The redeemed, even in this life, are made to "sit together in heavenly places in Christ Jesus."

This is our gospel—God's good news to the world. The souls that grope in darkness, souls in the grip of evil forces, enslaved by sin, en-

chained by passion, these may be freed from their bonds and brought into the blessed fellowship of the children of God. The redeeming power of the Son of God has been demonstrated ten thousand times. John and Paul, Augustine and Thomas à Kempis, John Wesley and Jonathan Edwards, a mighty army of saintly souls that have passed up through great tribulation and stand, white-robed, in the presence of the King—these are the trophies of his saving power and pledges of the sufficiency of his grace for all the needs of a sinful world. This force is as certain as gravitation. The uplifting power of our gospel is manifest on every side. The scarred hand is underneath the world's life and is ever lifting it to higher levels. This kingdom cometh not with observation. No blaring trumpets nor flaunting banners proclaim its progress. But silently, ceaselessly, certainly, as God works in the world above us, so he works in the realm of the spirit. Wherever life is being lifted to higher levels, wherever human spirits are becoming less selfish and more Christlike, wherever the horizon of service grows broader and the voice of duty becomes more divine, *there* are to be found

the silent but mighty forces of the kingdom of God.

A few weeks ago I was in the City of Mexico. From the palace of Chapultepec I had an entrancing view of the valleys and mountains that stretched away on every side. Far to the south stood Mexico's loftiest peak, Popocatepetl—"Old Popo," as he is familiarly called by the people. There he stands in silent grandeur, towering far up toward the heavens, while on his head rests a white crown of the unmelting snows. How came that snowy crown on the mountain's summit? There came from the sun *invisible* but *irresistible forces* that *lifted the sea out of itself*. Out of the mists the clouds were formed; they were lifted far up into the clear, cold atmosphere, away from the world, and there by invisible hands Old Popo's crystal crown was wrought. Look out on the world to-day. See where human life has been raised to its highest levels, where purest spirits and saintliest characters are found; look on these white summits of the world's best civilization, and you will find that they have been lifted out of self and up to God by the silent but mighty forces of the gospel of our Lord.

O the *power*, the *outreach*, the *uplift* of God's love as expressed in the sacrifice of his Son! These words of Jesus are broadly, profoundly, gloriously true. It was an omniscient eye that pierced the darkness of that night of seeming defeat and saw beyond the triumphs of the age to come. That *was* "the judgment of this world," the crucial hour in the history of our race. Not yet has the prince of this world been wholly cast out, not yet has the uplifted Christ drawn all men unto himself, but the work goes on. The arm of his love is underneath the world. The movement is upward. The end is sure. God speed the day.

THE BREAD OF LIFE.

**“And Jesus said unto them, I am the bread of life:
he that cometh to me shall never hunger; and he that
believeth on me shall never thirst.” (John vi. 35.)**

VI.

THE BREAD OF LIFE.

THE fourth Gospel has been not inaptly called "the Gospel of spiritual insight." The writer was a man of *vision* in the truest meaning of that term. The experiences of Patmos preceded this record of the words and works of our Lord. It is not too much to say that John saw Jesus, the incarnate Word, the eternal Son, as no other man ever saw him. To him the miracles were "signs"—he constantly speaks of them as such. They were types and parables of great truths—of principles and forces that were vital and immanent in the invisible world. Because of his unusual intellectual gifts and spiritual aptitude he was able to perceive and to preserve for us those deep, rich, and profoundly spiritual aspects of the teaching of Jesus that are characteristic of this Gospel. It is John alone who records the conversation with the woman of Samaria, the interview with Nicodemus, the discourse in the synagogue at Capernaum, and those great utterances of the evening

immediately preceding the crucifixion. It is to John that we are indebted for these beautiful, suggestive, helpful words of the Master that I have just read, "I am the bread of life."

Of course the language is figurative. It is the truth in the figure that is of value. Let us endeavor to see it and to appropriate it in this service.

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It would be interesting and profitable to study this word "life" as it occurs in New Testament teaching—the meaning put into the term by Jesus and by those who received their thought directly from him. Several terms are used. Just now I can only remind you that again and again Jesus spoke of a life of faith, a life of service, a life of union and fellowship with God, simply as *life*. "He that heareth my word, and believeth on him that sent me . . . is passed from death unto life." "He that hath the Son hath life." "I am come that they might have life." "Strait is the gate, and narrow is the way, which leadeth unto life." You will observe that in these passages Jesus did not say *religious* life or *spiritual* life or *eternal* life, though this last phrase was often used by him. He simply said *life*; but he compressed

and expressed in that single word depths, heights, riches of meaning far beyond all that we mean by these expressions that I have just used. He would teach us by his use of the term that any other life being on a scale less lofty than this is not worthy to be called life. Paul expressed the same truth when he spoke of this as "life indeed." Life as well as immortality was "brought to light in the gospel."

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Consider also the manifold relation that Jesus sustains to this life. He is "the life." He is the *Author* and the *Lord* of life, having power to create and to control. He is also the *sustenance* of life, the *nourishment* of life. This is the teaching of the passage before us, "I am the bread of life."

What is bread? The dictionaries tell us that it is "food; the support of life in general," and that definition is sufficient for our purposes. Bread in its generic sense consists of those substances that are necessary to keep up the physical structure, to repair the waste of the body, and to supply the forces necessary for the activities of life—these substances put into palatable and as-

similable form. We are told that the human body is composed of some fifteen or twenty substances—iron, sulphur, phosphorus, sodium, calcium, and the rest—and as these waste away they must be replaced in the form of nourishment—bread. All nourishment for the physical man comes from the material world whence the body comes. And yet no particle of bread comes to us directly from the material world. It comes to us always through the ministry of life. Life in some form must reach out its mystic hand and gather from soil and atmosphere, from sunshine and showers those necessary substances—the iron and the phosphorus and the other things—that I need and bring them up within my reach. The soil on which I stand and the atmosphere that envelops my body may hold in greatest abundance the elements that must contribute the food I need; but unless life shall mediate between me and the inorganic world, I must perish for lack of bread.

Not only are we dependent on life for the acquisition of bread, but in every instance, directly or indirectly, the ministry of death is likewise a necessity. Not only must life serve us by gathering up and putting into palatable form the nourish-

ment we need, but it must further serve us by yielding up itself in order that we may have bread. Science may dream of a day when we shall take directly from the inorganic world our supply of food, but that day has not yet dawned. We have not lived for one single moment but by life given for us. And this fact, I must believe, was designed by the all-wise Father to be educative. The very order of nature is sacramental, preparing us to receive that greater, higher truth, the counterpart in the spiritual world of what we see in the material world—the truth taught by Jesus when he said, “I am the bread of life”—life in its higher and diviner character, the life of the soul, the life that is spiritual in its quality and eternal in its possibilities, that life must have bread; it must be sustained, satisfied, developed. The mind needs truth as certainly as the blood needs iron. The heart cries out for love, it hungers for sympathy and affection, and the conscience clamors for the assurance of peace as truly as the body needs phosphorus or sodium or any other element that enters into the composition of flesh and blood and bone and brain. Man, the physical being, needs bread from below; man,

the immortal spirit, needs bread from above. And this bread of life comes to us from the upper world just as bread comes to us from the lower world—through the ministry of life and death. The truth that is in God, truth that satisfies the mind; the love that is in God, love that meets all the passionate hunger of the soul; the righteousness and peace that are in the infinite heart above—all the spiritual qualities and forces that vitalize and enrich the mortal nature were embodied in Jesus Christ and brought into such form that we can receive them. In him they are to us the bread of life. “The Word was made flesh.” “The bread of God is he which cometh down from heaven, and giveth life unto the world.”

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Bread is to be eaten. We must partake of it in order to be benefited by it. Loaves are not for ornament, nor for object lessons, but for food. I might know many things about bread and have great admiration for it, I might discourse never so learnedly about its relation to life and its worth to the race, I might pay the grocer for the finest flour and take my place at the table three times a day, but all of that would not satisfy hunger or

sustain life. I must *eat* bread if I would live and grow. In like manner we may know many things about Christ, admire his teachings, marvel at his mighty works; we may pay homage to the purity and majesty of his matchless character, we may wonder and rejoice at the sweep of his influence through the nations and the ages—we may do all that and more and yet fail to feed upon the Bread of Life. *We must partake of Christ.* The Romish doctrine of transubstantiation is but a perversion, though a gross and destructive perversion, of this vital truth. I suppose that in the literal flesh of Jesus there was no more of life-giving power than there was in the flesh of John or Peter. He told them plainly that “the flesh profiteth nothing: the words I speak unto you, they are spirit, and they are life.” We must partake of those spiritual qualities that differentiate Jesus from John and from all other men. His love, his sympathy, his faith, his peace, his spirit—these must be received into our minds, they must be vital in our hearts, they must be wrought into our characters. St. Francis meditated until he bore the *stigmata* of his Lord. We must “be partakers of the divine nature.” There must actually

enter into us and become the very essence and spirit of our lives the mind that was in Christ Jesus. This is to have the life of God in the soul. This is to realize the deepest, fullest meaning of sonship in the divine family. This is to be a Christian. Nothing else is.

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Shall we inquire more directly about the process of eating? How may we partake of the Bread of Life? *I can only say it is by faith.* We read our Bibles, we listen to the proclamation of the gospel, we utter words of prayer, we partake of the holy communion, we use all the means that God has provided, but the hand of faith must reach up through the Bible and out beyond the sermon and down beneath the sacraments and lay hold of those spiritual truths that constitute the divinely appointed food for the soul. If the inquiry be pressed further than that, we must confess ignorance. Further knowledge is beyond our grasp. When I eat bread, I do not think of the process—I do not even know the process—by which the particles of food are transmuted into flesh and blood and brain. I do not consider how the body is being built up, how the nerves are

being repaired, how the red currents that leap along the veins are being purified and strengthened. There are men who can tell us much about these processes, but the multitudes eat and live without knowledge or thought of such things. So, believingly, we receive the gospel, we use the means that God has given, and in so doing we feed on the living bread and live and grow up into the fullness of the stature of the living Christ.

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Consider the reasons for eating bread. What is its final ministry to life? This has been, in some measure, anticipated.

1. *Bread sustains life.* No form of life that we know can exist without nourishment. The plant in your garden will die unless from soil and atmosphere it receives its needed food. The bird in your room will die if it is not fed. Your body cannot live without bread. So the soul must be nourished if it is to live and grow. The mind will die unless it feeds on truth. The heart without love will lose the power to love and therefore perish. We must feed on Christ or die. We wonder at our leanness of soul, our lack of strength;

we bewail the imperfection of character and the insufficiency of our experience. May we not attribute our weakness, our imperfections, to the fact that we are starving our souls despite the abundant provision that God has made for us? We may come to church as regularly as we go to our meals, we may contribute to the Church as promptly as we pay our grocer, but we must feed on the Bread of Life. Nothing can be a substitute for that.

2. *Bread satisfies hunger.* Hunger is a monitor within that reminds us of the needs of the physical man. It is the appeal of the body for bread. But there is a higher hunger—the craving of the spiritual life for its needed nourishment. The old Hebrew poet voiced the feeling of the universal heart when he said: “As the hart panteth after the water brooks, so panteth my soul after thee, O God.” All history bears witness to the reality and constancy of man’s need of, and quest after, things divine. Altar fires blaze in every century. Temples and shrines in every land attest man’s efforts to find God; by these he has been “feeling after him if haply he might find him.” Equally clear is the testimony

of history and of human experience that the world's best gifts are in themselves but empty husks to the hungry soul of man. I would not underestimate the value of temporal blessings or fail to appreciate the desirable things of the world—the comforts of home, the abundance of means, the opportunities of power, the esteem of our fellow men. He is blind and ungrateful who despises these gifts. But in themselves they do not satisfy. Strife and bitterness may dwell beneath vaulted ceilings, and broken hearts may be found in the midst of luxurious appointments. “This world can never give the bliss for which we sigh.” But the Bread of Life, received in all its richness and abundance, satisfies. Joining the Church will not do it. The observance of rites will not be sufficient. Even knowing about Christ is not enough. But partaking of him, receiving him into the heart and mind, will satisfy the deepest cravings and the highest aspirations of the human heart. We know this is true. Feed on him until your hungry soul shall rejoice in the abundance of his peace.

3. *Bread eaten not only sustains and satisfies, but it develops life, gives strength, and thus makes*

service possible. All the expenditure of human energy is really an expression of bread. This building is the result of human effort—it represents the expenditure of force. These stones were quarried and cut and moved and placed in these walls. The wood was once in forest trees; the trees were felled and sawed and moved and planed and the lumber placed in these walls by human hands. And so of iron and glass and all the parts of the building. Machinery was used, of course, but the machinery was directed and controlled by human strength. This building represents an investment of human force, and that force came out of bread. Our cities, our railroads, our works of art, all the marvels and the might of our material civilization are in a very true sense expressions of *bread transmuted into human energy* and directed by human skill. The highest end attained by feeding on the Bread of Life is the acquirement of strength, moral power, spiritual energy, that may be expended in the service of our fellow men. The uplifting movements of human history, the great deeds of spiritual prowess, the moral victories that have given greatest blessing and highest renown to human

life—these have been but manifestations of life and strength received by faithful souls as they have been partakers of the divine nature. In this way we may give Christ anew to the world. Jesus multiplied the loaves and fishes and fed a hungry multitude. In a very large and true sense we may multiply the spiritual resources of the Christ himself and feed and satisfy a hungry world.

Let us feed on him—partake of the living Bread until life, abundant life, fills and thrills every fiber of our being; feed on him until every deep desire of the soul has been satisfied; and then, rejoicing in his strength realized in the inner man, let us give ourselves and thus give him anew to the world.

THE VALUE OF FAITH.

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.” (1 Pet. i. 7.)

VII.

THE VALUE OF FAITH.

THIS first chapter of the Epistle of St. Peter is so rich in its teachings, the great thoughts that were in the mind of the apostle so link themselves together, that it is with some difficulty that we detach a single verse or a distinct subject for special consideration. This passage, though not a complete sentence in itself, speaks of the value of faith, the trial of faith, and the triumph of faith; and this faith rests upon the invisible but everliving Christ as its object and issues in eternal salvation as its final result. You can see at once into how wide a field a full discussion of this text would lead. It is my purpose to speak of only one aspect of the truth, the *value of Christian faith*. This is an old theme and lacks the charm of novelty. My reason for the selection and discussion of this subject is its practical importance, its vital relation to the life of the individual and the progress of the race. That

ought to enlist and hold the interest of every thoughtful man.

That inspiration of the Divine Spirit that guaranteed trustworthiness and the sufficiency of the Holy Scriptures did not destroy the personality or remove all the peculiarities of the individual writers. In his earlier years St. Peter had been accustomed to estimate the value of a night's toil in the sea by its equivalent in silver and gold, its market price in current coin. More than once in this chapter he uses the same terms to express his highest thought of earthly values as he put them in contrast with the higher values of the spiritual realm. "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Jesus Christ." Here *faith* is declared to be "more precious than gold which perisheth, though it be tried with fire." Gold, tested gold, that in the furnace has been purged of its dross and raised to the highest degree of purity, will ultimately perish; but the faith of which he speaks, the faith more precious than gold, will endure unto the appearing of Jesus Christ.

Let us submit this teaching of the apostle to the most searching consideration; let us apply to it

the most practical tests. Is his estimate of the value of faith a correct estimate? Is the statement of the text a true statement? If such inquiries should seem to be irreverent, I assure you that nothing could be further from my thought than an irreverent treatment of this subject, but we owe it to ourselves to be thoroughly sincere as we endeavor to answer these questions.

I. *First of all, let us understand what we mean by the terms that we use.* In apostolic teaching faith was not a technical term; certainly it was not such in the teaching of our Lord. It was a *living word*; it stood for a *vital truth*. It did not stand for a theological conception, but expressed a human experience. It is in that vital and practical sense that I use the term. We may say, speaking broadly, that Christian faith consists of *belief* and *trust*. I suppose the apostles did not thus analyze faith; they did not consciously analyze it at all; no more did Adam analyze the atmosphere of paradise; but then, as now, the atmosphere was composed of its constituent elements, and in the days of our Lord, as now, faith had its elements of belief and trust.

1. *In order to the possession and exercise of*

Christian faith man must believe the essential teachings of the Christian system. I will not undertake to state with exactness just what the essentials of Christian faith are—just how much a man must believe, how large his creed must be in order to have a Christian faith. But he must believe in the living God, the God revealed in Christ—the Father, the Son, and the Holy Spirit; he must believe in Jesus Christ as the Saviour of man and the Deliverer of the world; he must believe in man as a being, capable and worthy of salvation; he must believe in a trustworthy record of God's revelation of himself and of his will concerning man. This much, at least, is involved in Christian faith. This faith is wholly rational. It rests upon evidence. We believe these great teachings of Christianity for the same reason that we believe the facts of American history or the principles of physical science because there is sufficient evidence to assure us of their truth. Not the same kind of evidence, but sufficient. It was Dr. Mark Hopkins, I think, who said: "We ought not to believe anything unless it is more reasonable to believe it than to disbelieve it." We can well afford to accept that statement and stand

by it at all times. Faith, in some of its aspects, may be superrational, but irrational never. I cannot now state the evidence on which this faith rests for support, but I believe it to be as strong as God could make it without impinging on human freedom. God does not compel us to believe; he does not coerce men in the realm of moral life by overwhelming evidence, or otherwise.

2. *Christian faith also has the element of trust, implicit confidence reposed in the living Christ.* This is far more than any system of doctrine, any body of truth, however well expressed, however firmly held. This is faith in God's only-begotten Son, who was given for us, who is alive for evermore, to whom has been given all power in heaven and earth, in whom we trust. And my trust in Christ, that divine Friend whom I have not seen, does not differ in kind from my trust in the human friend whom I see face to face. I believe in him because I am assured that he is trustworthy. He is able and willing to do for me all that I need. This faith increases in scope and power with increasing experience. Faith leads to closer fellowship with Christ, and closer fellowship with him

begets, in turn, stronger faith. We have "exceeding great and precious promises," we rejoice in them, we revel in them as in priceless wealth; but faith, full-orbed, robust faith, reaches beyond all promises and rests upon Christ himself.

A body of truth believed; trust in a *Person*, the personal and living Christ—these constitute Christian faith, the faith declared by St. Peter to be more precious than tested gold. I am not now discussing the correctness of this faith. Only incidentally have I touched upon the foundations on which it rests. But I insist on its reality as a fact in human life. To some it may be only a form of words. There are many who, as Carlyle would say, "only believe that they believe." But there are others, many others, to whom this faith is a real and a vital experience.

II. *It is this real and vital faith that is of supreme value in this practical world in which we live.*

1. *This faith is of value as the basis of character and a source of strength in individual life.* Character is the supreme thing in this world. Position and possessions are only incidents. "Rank is but the guinea's stamp. A man's a man

for a' that." Judged by any true standard, the character of Paul was of greater force and greater value than the splendor of the Cæsars or the glory of their empire. Martin Luther was worth more to Germany and to the world than Charles V. or Leo X. A great character is no chance product. It must be based on great principles and fashioned under the influence of great motives. The principles involved in Christian faith, the Christian view of God, of man, and of the world, of providence and history, of duty and destiny—these constitute the only adequate basis for strongest, purest, noblest character. Man must believe himself to be a citizen of God's wide universe, a fellow of the immortals, an heir of the eternities, before it is possible for him to enter into that fullness of life and attain to the stature of that manhood that belongs to him of divine right. Narrow his thought of himself and of his environment, and of necessity you detract from the measure of his life. Take from him his belief that he is a son of God, convince him instead that he is only a well-formed clod stirred into consciousness by the mystic touch of an impersonal force, substitute the lower for the higher faith,

and sooner or later he will cease to deport himself as the citizen of a royal realm and will join the mad scramble for the main chance in a world that has no higher motto than, "Eat, drink, and be merry, for to-morrow we die."

Trust in the personal Christ is of even greater value than the holding of a sound Christian philosophy. Salvation by faith is not a strange teaching, not a figment of theology, but a blessed fact of human experience. Sometimes, and in some sense, we are saved by faith in man. In that hour when our steps had well-nigh slipped, when the waves of doubt and distrust had almost swept us from our feet, it was confidence in some good man, in some pure and loyal woman, that steadied us until the darkness was overpast. While some passing cloud obscured the Polar Star by which we guide our course, it was a human torch that cast its light upon our way. How much more shall the living Christ, who "never leaves us nor forsakes us," give us strength and courage for life's sorest conflicts. Assure me that he lives, and I shall live. It is worth something to hold such teachings and trust in such a Person. What unappropriated, unrealized wealth is there for you and me in Christian faith?

2. *This faith is valuable as the basis of social order and the condition of moral progress.* It is the civilizing and the uplifting power that has been moving through two millenniums of Christian history. Its impress is on the progress of the world. Its spirit, in some measure at least, is written in the constitution of every civilized nation and lives to-day in every institution designed to bless our fellow-men. And this is not a strange thing; it is not the result of some inexplicable movement of Providence. Because this faith uplifts and transforms the individual man, it uplifts and will uplift and transform the human race. The Christian conception of man's relation to God his Creator and to man his brother, its message of truth, its standard of morality, its incentive to righteousness, and its spirit of charity—these are the indispensable conditions of highest moral development and the necessary bases of enduring social order. A great State, permanent, progressive, helpful to its citizenship in all things, cannot be maintained in disregard of these great principles. If we as Christians and patriots would throw safeguards about our homes, our Church, our State, if we would protect and perpetuate

these institutions that we hold dearer than life, we must build into the fabric of our social life, our national life, these principles that constitute the warp and woof of Christian faith. I do not mean that the Church is to enter the realm of secular affairs. She is not to leave her God-given gospel of grace and salvation to discuss questions that are purely social or economic. The Church as such is not to solve the *race problem* or the *labor problem* or the *wealth problem*; her first and great concern is with the *man problem*. It is the high mission of the Church to win men to Jesus Christ, to inspire them with faith in his teachings and loyalty to his purposes, to give them the Christ view of duty and of service, and then send them forth to their work in the world. Evermore the Word must be made flesh in order that the world may be saved. Christian manhood in the social world is our great need to-day. Give us Christian men as the heads of our factories, as presidents of our banks, as the managers of our great corporations, as the leaders of our labor unions, as officers of our State, as voters at our ballot boxes—give us Christian men to fill these positions and direct these interests and the ship

of State will move in safety on her way to a better civilization. Jesus Christ, living in and working through men of Christian faith, must save this world. How much this faith is worth to the world to-day, how much it is to be worth in the days to come, no mind can grasp, no tongue can tell. But all this tide of wealth turns back to enrich the life of each individual. The blessings of a mighty civilization belong to us to-day. My person is protected, my home is secure, my life is enlarged by fellowship with cultured minds and noble spirits because this faith is in the world. It is of value, inestimable value, to you and to me here in this present world.

3. *But this faith is also of value because of its outlook on the future.* I shall not now discuss the doctrine of man's future life, the reality and blessedness of "the inheritance of the saints in light." All that I steadfastly believe. But I wish to remind you of the present value of Christian faith, because of its inherent optimism for the individual as well as for the race, because of the confidence with which it looks to the future that stretches out before us. Man's pilgrimage on the earth is brief at most. Soon the end must come.

Beyond roll the limitless ages. We ignore this fact; we shut our eyes and refuse to see it, but ever and anon truth, grim and stern, confronts us in the way and forces upon us the sense of our mortality. Sometimes the waves sweep in from that unseen sea, and as they beat about us we catch the echoes that come from far-off shores. Who of us has not been impressed and startled by these visions and voices that come from the eternity close at hand? To the eye of sense there is nothing beyond—all is dark. But Christian faith turns its face toward that darkness and beyond the shadows sees the headlands of a better world and confidently looks "for a city which hath foundations, whose builder and maker is God." Earthly motives lose their power. "This world, he cries, is not my home; I seek my home in heaven." In this confidence men live and toil and die. They are strong to endure and to achieve because of this faith. The true believer walks with steady step to the opening portals of the eternal future with no fear in his heart, but with songs of hope bursting evermore from his expectant spirit. This faith *does* rob death of its sting and the grave of its victory. We know that to be true. It has

been demonstrated ten thousand times. It is worth something to live with a faith like that. The death-conquering faith of St. Paul in the hour of his departure was worth more in itself than the crowns of all the Cæsars. This faith is more precious than tested gold.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

THE LIVING CHRIST AND THE
WORLD'S HOPE.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” (1 Pet. i. 3.)

VIII.

THE LIVING CHRIST AND THE WORLD'S HOPE.

THE Bible is a wonderful Book, wonderful in many ways; in no way more wonderful than in its constant spirit of hopefulness, its irrepressible optimism. Christianity is a religion of hope. No other system of teaching paints on a scale so large or in colors so dark the nature and power of evil, and yet no other makes such confident and splendid predictions of the final triumphs of truth and the ultimate reign of righteousness. Its golden age is yet in the future. Ours is, indeed, a gospel of good news—a message of hope for the human race and for each individual soul. St. Peter, therefore, is in perfect accord with the spirit of all Scripture when he begins his epistle with an exultant note. Immediately after his salutation he gives thanks to “the God and Father of our Lord Jesus Christ” for the glorious hope of believers, and all his arguments, his expositions, his exhortations are in

an optimistic vein. And he was not irrational in the processes of his thought. His was not a blind optimism. The hope of which he speaks, the hope of Christianity, has an ample foundation. It is supported by eternal truths; it is buttressed by mighty facts; it is based on the great fact of the resurrection of Jesus Christ from the dead. It is not possible for us to overestimate the greatness of that fact in itself or its importance in relation to Christian faith. It is a marvelous teaching that we are asked to accept. It is not strange that men are slow to believe in the resurrection of Jesus when they look at it as an isolated fact. But in reality it is not isolated. Before it is the superb life, the matchless character of the Man of Nazareth. It would be strange if he could die and perish utterly. After it is the wonderful power that has been wielded by Jesus since his death. It would be strange, indeed, if the greatest moral movement in the world's history, the greatest uplifting force ever felt by human life, were based on a false foundation and that a single error had done more for the elevation of the world than all truth ever did. However, it is not my purpose to-day to attempt to establish, either

by evidence or argument, the fact of the resurrection of our Lord. Above this fact is *the living God*. Why should it be thought a thing incredible that *God* should raise the dead? Let me direct your thought to the significance of this great fact.

It is the final and divine attestation of the teachings of Jesus. It is God's seal to the truth of the gospel. Above all, it demonstrates and illustrates the supremacy of life over death.

It is the assurance given to the world of a living, an everliving, Christ. The Church is not commissioned to proclaim and men are not asked to receive a dead, but a *living* Redeemer and Lord. The only Being that can save the world or satisfy the soul of a single individual is *the living Christ of to-day*. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

A divinely attested gospel and an everliving Christ are the teachings of the fact of the resurrection of Jesus, and by this transcendent and significant fact "God has begotten us again unto a lively hope," a living hope. *The risen Christ and the world's hope* is the teaching of our text.

I. *The living Christ is the only sufficient basis for our hope in the world's moral progress.*

No student of history can be indifferent to the conditions in the midst of which we live to-day. Vast and startling changes have taken place in the recent past. They still occur. I need not name them—they are manifest on every side and in every department of human life. They may have been evolutionary in their character; they are certainly revolutionary in their effects. And we may be sure that other and equally momentous changes are yet to come. The world cannot, will not stand still. What will be the final result of it all? We know that other civilizations have existed, have grown great, and have perished. Egypt, Assyria, Babylon, Greece, Rome, with teeming multitudes, with mighty forces, with ambitious spirits, each in its day was as confident of permanence, thought as little of decline and extinction as we do to-day. Shall our history differ from theirs? Shall we escape the rocks on which they were wrecked and go on to greater power and mightier achievements? The history of the past helps us to solve this problem of the present. The experience of centuries has verified the truth of holy writ. "Righteousness exalteth a nation." Only righteousness can permanently

exalt any people. Evil is self-destructive, at least it is destructive of the individuals and organizations in which it exists. It may endure for a time, it may grow great and become defiant, but its end is sure. The civilizations of the past perished because of the evils that were within them. If ours is to survive and go on to greater glory, it will be because evil is restrained and righteousness is enthroned in the lives of men. But if evil is subdued and righteousness becomes regnant in the earth, it will be *through the power of Jesus Christ*. Victor Hugo said: "Undue devotion to the material is the peril of the world." To remedy that evil, he said we must pour Æschylus and Isaiah and Juvenal and Dante and Shakespeare into the life of mankind. We must put the ideal into the real, the spiritual into the material. That is well. But the supreme need of our civilization is that Jesus Christ, his spirit, his truth, his faith in God, his loyalty to righteousness, his sympathy for men, shall be poured into the stirring, throbbing life of this twentieth century. Jesus alone can save the world, even in this large sense. Jesus must be the world's King of kings, and love must be the world's law of life, if humanity is to enter

the fair fields of the opening future and possess the glorious heritage of a redeemed race. I am an optimist because I am a Christian, and for no other reason. I believe in the moral progress of the world because I believe in the saving power of the living Christ. There is no other rational ground for such hope.

II. *The living Christ is the basis of our hope as individuals in this present life.*

Temptation, difficulty, and sorrow are the common lot of mortals here below. We know that full well. None can hope to escape. Who of us knows what the future holds in store, even this side the grave? Our hope for guidance in life's uncertainties, our hope for deliverance from life's sore trials, our hope for sustenance in life's deep sorrows, is based on our faith in the living Christ, on him who is "a present help in time of trouble." I know there are men without faith who pass through the experiences of life with becoming fortitude. Stoicism may steel the heart; unbelief may deaden the sensibilities; only faith in Christ gives cheer and comfort to the soul in its distress. Hope sings its song of joy in the heart that trusts.

Sin is also the common experience of men. We have done wrong. Guilt attaches to us. Conscience accuses us. Be still, shut out the clamorous voices of earth, hear the convicting voice of conscience, and we are powerless to escape. As easily could we pluck the stars from their places in the sky as remove the facts of our sinful past. Must we carry forever through life and into the great beyond the consciousness of guilt, the sense of stain? Will the voice of accusation never be hushed and the soiled life never be clean? Who shall deliver us from the body of this death? Our hope, our only hope, is in the living Christ. He is the *only*, but, thank God, the *all-sufficient* Saviour from sin. *Our hope is in him.*

III. *It is especially true that the living Christ is the basis of our hope in the eternal future.* That is the specific teaching of our text.

The world, with its growing civilization, its ever-increasing powers, with its startling changes and brilliant achievements, will soon leave us behind in its onward march. Just as we are in some measure prepared to take part in its great movements, we must lay down our tasks and go hence. As life for us grows larger and deeper and gives

promise of some worthy fruition, death draws near. Just before us rolls that dark and silent stream at which all journeys end. More and more it comes to our view. Have you begun to count the years that are before you? Ten, twenty, thirty years, and then shall come the end? It is not far. What is beyond? What of the future? "Shall we meet beyond the river?" Is our song and our dream of a "home over there" only a dream? or is it fashioned of fact and based on the everlasting truth of God? "If a man die, shall he live again?" This becomes a question, not for academic discussion, but one of tremendously practical import. Science is dumb in the presence of this problem. It belongs to a region she cannot enter. Philosophy alternately doubts and hopes. If we say, "It must be so," it is not because there has been found explanation of the mystery of death or demonstration of the persistence of life, but because the soul of man feels its need and asserts its right to a larger life than earth can give. We turn to the records of our race and find that men always and everywhere have had some sort, some measure of faith in a life beyond. Individuals may disbelieve, but no

race, no age has been without some sort of faith. I cannot believe that the heart of the race has been deceived in its deepest instincts, that this indestructible desire for life, "more life and deeper," is never to be realized. But "life and immortality are brought to light in the gospel." God has begotten us again to a living hope by the resurrection of our Lord. Jesus speaks the final word of hope, and back of that word is the mighty fact of his own glorious triumph over death. Standing beside the open and empty grave, with the powers of endless life pulsing in his own being, he said to the disciples who stood about him and to believers of all ages: "He that liveth and believeth on me shall never die. . . . Because I live, ye shall live also." "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." *Our resurrection is as sure as the resurrection of Jesus Christ. It is as sure that we will live beyond the grave as that Jesus lives to-day. Our hope is in him.*

This is the Christ of the gospel, the Christ who offers himself to us to-day—the risen, living Christ. Accept him as your Saviour, obey him as your Lord, enter and enjoy the blessed fellowship of the Son of God.

THE ULTIMATE BASIS OF CHRISTIAN
OPTIMISM.

“And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” (Rom. v. 5.)

IX.

THE ULTIMATE BASIS OF CHRISTIAN OPTIMISM.

IN this opening paragraph of the fifth chapter of Romans St. Paul presents to our view a number of the cardinal virtues of Christian life, a cluster of jewels as they shine in the crown of Christian experience: faith, peace, joy, patience, fortitude, and hope. In the midst of his great argument he pauses to dwell for a moment on one of these—hope. He points to the great basic truth on which it rests, out of which it springs. He indicates the spirit that animates it, that gives to it vitality, and declares in confident terms its stability. This “hope makes not ashamed,” does not disappoint, is sure of realization. In another place Paul tells us that we are “saved by hope” — saved from despair and strengthened for conflict — while in that great psalm of love, the thirteenth chapter of First Corinthians, in his statement of things that abide, hope has a place between faith and love.

Optimism, a hopeful view of man and the world, is one of the marked features, perhaps the crowning distinction, of divine revelation. It is everywhere and always manifest. In the day of man's first transgression, even before the flaming sword had been set to bar his return to paradise, there was given a promise, indistinct but real—how fully understood we cannot tell—that a Deliverer should arise; and the closing utterances of the sacred canon are jubilant with anthems that celebrate the complete redemption of the world and the final victories of truth and grace. And in all the intervening chapters, records of the intervening centuries, may be heard the full, clear note of unconquerable hope. The truth of this general proposition is so evident that particular statements are scarcely necessary either to establish or to illustrate it.

Israel's hope in the beginning was largely national. It looked for the fulfillment of the well-nigh limitless promises made to Abraham, the great founder and father of the Hebrew nation. They failed, and perhaps we should not be surprised that they did fail, to grasp the spiritual content of those great assurances given to pa-

triarchal faith. After Israel was fully established and had passed through the varying fortunes of her earlier history, it became evident to the more clear-eyed of her sons—those men of vision, the prophets—that their anticipations of earthly power and material splendor were not to be realized in her national history. Then hope, because it would not die, must perforce become more spiritual. Therefore in the middle and later years of Hebrew history there was development, advancement along two distinct lines: hope for the individual and a more spiritual hope for the nation. Hope for the individual became more definite. Man's personal relation to a personal God was more fully known, and in consequence he became more hopeful as he faced the adverse conditions of life or looked on the dark face of death. This growing hopefulness finds expression in many of the Psalms and in the later prophets. There was also enkindled spiritual hope for the nation—hope for the enrichment of the moral life of the people as a whole. Righteousness began to be put above power, and the favor of God was seen to be better than dominion over men. This is the spirit of Messianic prophecy,

and in its utterance Old Testament inspiration reached its loftiest note.

It is more difficult to state in brief terms the optimism of the New Testament. Here hope for the individual, hope for the Church, hope for the kingdom of God, hope for the world rings in every chapter. Paul was a great optimist, as were his associates in apostolic service. Despair had no place in the vocabulary of the saints. Hear some of his great declarations: "I can do all things through Christ which strengtheneth me." "All things work together for good to them that love God." "He is able to keep that which I have committed unto him against that day." "Every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." Creation itself shall be redeemed from the bondage of corruption and come into the freedom of the children of God. And so through all the volume of revelation the optimistic note is heard. Christian life to-day, in so far as it is vital, in so far as it is *Christian*, is optimistic.

Let us consider with some care *the ultimate basis of Christian optimism*.

I. Christian optimism is not based primarily

upon the gracious teaching of the Holy Scriptures. *The Bible is not the foundation of the believer's hope.* Hope is sustained, cheered, strengthened by these "exceeding great and precious promises," but does not rest upon them as its ultimate basis. In a very large and true sense the Bible is the fountain of Christian experience. In a still larger and truer sense it is the product and record of religious experience. Hope was in the heart of devout men who knew and trusted God before it found expression in the immortal words of holy writ. The Bible is an inspired record of the religious experience of the most religious of our race. Gracious promises glow on these treasured pages because hope was in the experience through which God gave his revelation to mankind.

2. *Christian optimism is not blind or irrational.* Not for one moment is it unmindful of those facts and forces that are in deadly antagonism to righteousness and moral progress. It sees and proclaims the existence and power of moral evil in the world. It offers no formal philosophy of evil, but points unerringly to the black and ominous fact. It is not a cry of "Peace, peace," when

there is no peace. It does not seek to promote righteousness by ignoring the reality of sin or to enlarge the realm of life by hiding the face of death. Furthermore, it frankly faces and everywhere declares the fact of human freedom—man's power to choose his own course and to direct his own conduct—and never does it seek to evade the implications of that tremendous truth.

3. *The ultimate basis of Christian optimism is deeper and surer than any of these things. It is found in the nature of the eternal God himself.* If we would know what kind of world this is to be, or if we would forecast the course of history and predict the destiny of man, we must know the character of the God who created the world, who redeemed mankind, who governs all things. The language of the Psalmist is profoundly true: "Our hope is in God." The teaching of Paul recorded elsewhere is in accord with deepest truth—man without God has no hope. From the beginning knowledge of God has been the basis and measure of the believer's hope. As that knowledge increased, hope was enlarged, its content was enriched, and the strength of its foundation was more fully perceived. In Christianity opti-

mism comes to fullest flower because to it has been intrusted God's final revelation of himself to the world. Christianity bursts into songs of hope because it holds in the very heart of its faith the assurance that Love is enthroned in the universe. God reigns over all, and God is love.

This is Paul's teaching in the passage before us; and his array of facts is orderly and practical, an ample foundation for his splendid conclusions.

I. *The historic revelation of God's love for mankind is in his gift of Jesus Christ for our redemption.* Here we have one of the fullest, strongest statements of that truth that ever came from the lips of man: "When we were yet without strength [when we were helpless and hopeless], in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, *while we were yet sinners, Christ died for us." That is the corner stone of all Christian faith, the great central fact about which universal history converges and from which the world's great moral movements pro-

ceed. It is supposed that our age in some peculiar sense demands the practical—that truth, if men are to accept it, must be put in terms that can be grasped and understood. Too often that temper is only a demand that great facts be dwarfed to the measure of our small intellects. But there are some facts that cannot be dwarfed. You cannot put the Alpine peaks into a frame and hang them on your wall. You cannot put the Pacific Ocean into a quart measure and study it in your laboratory. You cannot put the incarnation, the crucifixion, the ascension into the category of commonplace things that can be measured and defined and fully understood. The Infinite is eternally infinite, and we are only finite. But God's revelation is practical. Divine truth is brought within the compass of human thought. The mind of man has never conceived a method by which God's love could have fuller, more practical, more impressive manifestation than in his gift of himself in Jesus Christ. In Bethlehem and on Calvary God was expressing himself to the world in simplest terms. Jesus Christ, his incarnation, his passion, his ascension, his intercession is the historic revelation of God's love for

man, the great foundation truth on which rests the hope of Christian faith.

II. *But Paul speaks of an experimental verification of this truth in the heart of the believer.* Hope is confirmed, made sure "because the love of God is shed abroad in our hearts," is flooded forth in the inner man "by the Holy Ghost which is given unto us." This truth, which is too large to be fully grasped by the unaided intellect, is made vivid and vital by the illumination and witnessing power of the blessed Spirit. God, who in the beginning said, "Let there be light: and light was," now speaks in the heart that trusts, and the world of truth is made to shine with a radiance that was never seen on land or sea. Psychological science may not be able to classify such knowledge as this, but there are tens of thousands of devout souls who can testify that the great truth which had historic revelation in Jesus Christ is filled with new life and clothed with augmented power when seen in the light of the indwelling Spirit—when such assurance is shed abroad in the heart by the Holy Ghost. Thus Christian optimism becomes much more than a doctrine of the Bible; it is the experience

of the believer akin to that which burned in the hearts of Paul and John and those other heroes of faith, who knew God and dared to hope for all that love could give, with the full assurance that "*hope maketh not ashamed.*"

III. *This truth, greatest of all truth revealed to man, does not explain all the mysteries of faith, but it brings to us a twofold assurance and provides for hope a sure foundation:*

1. *All power is in subjection to Love.* The mystic and mighty forces that pervade the universe, that grip worlds, that guide systems, that bind all things to the throne of the Eternal—these are not lawless forces. Love rules over them all. Omnipotence is under the sway of infinite compassion. Power will be used to its uttermost in the interest of the highest well-being of man. "All things work together for good to them that love God." We may not know how; Paul did not know. He knew only that the God who gave his Son for our redemption will "with him freely give us all things."

2. But there is a realm where power as such may not enter: the realm of free spirits, of uncoerced wills, the home of virtue, the world of mor-

al action—power may not venture there. The will that is sacred from the touch of mere power freely chooses in view of motives, *and love is the greatest of all motives*. All the forces that move the material universe could not have created the character of Paul, but the “love of Christ” constrained him. Where Omnipotence must pause love goes forward. Power cannot make righteousness in the world, but love is leading in the upward path. Power may not coerce the will of man; but love may touch the heart, and man freely walks in virtue’s way. Where the mighty arm of power fails, the broken heart of love moves on to larger achievement. O love divine, how great thou art! Sovereign art thou in that world where only motives rule!

Here is the basis of Christian optimism. And this basis fails not. Changes may dismay us, clouds may hide the stars, but love still holds the throne.

God’s in his heaven—
All’s right with the world!

THE TEMPTATION OF JESUS.

“Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.” (Matt. iv. 1-11.)

X.

THE TEMPTATION OF JESUS.

WE read that the first Adam was tempted in paradise with every external inducement to obedience. He yielded to temptation, and by yielding forfeited for himself and his posterity the blessed estate in which he was created. Paradise was lost. The second Adam was tempted in the wilderness with the strongest external inducement to disobedience. He overcame temptation and by his victory began the work of restoring the blessedness forfeited by the fall. Paradise was regained.

The doctrines we have held concerning the person of Christ—doctrines declaring and defining his deity—while in themselves of supreme value, have yet tended to prevent, or at least make difficult, a full appreciation of the reality and significance of Jesus. This experience of our Lord had its theological significance, its teaching of divine things; it had its human side as well. It was an experience in the life of a young man as he stood on the threshold of his

career and looked out on the opportunities and responsibilities that were before him. Since it pleased God to reveal himself to the world in a *human life*, it is through the experiences of that life that were human as well as divine that we must find our way to the mind and heart of the Eternal. Some one has said that the temptation of Jesus occurred in a region that reason cannot traverse, and one that inspiration has but faintly illumined; therefore the spirit of reverent inquiry rather than of dogmatic affirmation should characterize the discussion of this subject. It is in such spirit and from such point of view that I desire to study with you to-day this wonderful chapter in the most wonderful life that this world has known.

If we study this record aright, I think we shall find that there were presented to him, as there are presented to us, two life plans, two programs for a career in this world—one of them divine, in accord with the will of God, the other selfish and diabolical in its character.

What was the real nature of the temptation of Jesus? It is not possible for us to know fully and definitely the consciousness of Jesus, espe-

cially during those earlier years of his silence. Into the depths and reaches of that world of life and spirit we fain would look, but cannot. Was he from the beginning fully conscious of his Messiahship? Did he as a child, as a youth, as a young man know all the depths of his own nature and all the magnitude of his earthly mission? To such questions I will not venture a dogmatic answer. That he was "very God" I devoutly believe and hold with ever-increasing assurance. But he was *God manifest in the flesh*—manifest under such conditions and with such limitations as were necessary in order to a real union with human life. That he increased in wisdom and in favor with God and men, the inspired evangelist distinctly affirms. We must believe that he learned from his mother something of the sacred mystery of his birth, and doubtless such knowledge stirred his soul as human soul had never been stirred. But I am more and more disposed to believe that prior to his experience at the Jordan the young man from Nazareth did not fully know the nature and extent of his mission in the world. But from that hour he knew. In that hour the deep but possibly

vague and voiceless intimations of his own great nature were interpreted and confirmed by voices from without. John, the great prophet of Israel, announced him. The voice from the upper world proclaimed his divine sonship and the Father's approval of his life. The Holy Spirit, in unusual measure and with visible manifestations, descended and abode on him. These were not merely spectacular incidents for the edification of men; they had their deep and vital meaning *for him*. *From that hour* he knew himself and his mission. He was conscious of the power with which he was endowed, and from that hour he went forth to the solitudes of the wilderness and to the awful ordeal of his temptation.

His fast of forty days indicates and is explained by his mental state at that time. It was not mechanical or by rule. His soul was so deeply stirred by convictions and revelations that came to him, if not for the first time, at least with a force and fullness not known before, that physical wants were wholly forgotten. He "afterwards hungered" is the significant language of the evangelist. Going from that experience by the Jordan, knowing himself possessed of pow-

ers in keeping with a nature so deep and a mission so great, it is not strange that "he was led of the Spirit into the wilderness," away from all human associations, that he might face and solve the mighty problems that pressed upon his spirit. The greatness of the work that was before him, the multitude and magnitude of the difficulties to be met, the tragic price that must be paid for success, the dazzling glory of possible results that shone beyond—all these must have pressed upon him with overwhelming force. Such an experience made possible—aye, it made *certain*—the temptation through which he passed.

It is worth while to observe that Jesus was not tempted to commit gross sin or, indeed, to do anything that was wrong in itself. Such a young man was above the reach of many temptations. You can judge a man by his temptations. It is not wrong in itself to make bread of stones or to leap from high places or to rule great kingdoms. Under some conditions and for some purposes it would be right and noble to do such things. The temptation was to do those things from selfish motives rather than enter upon other and higher work required by the will of God and the need

of the world. In the language of Dr. Fairbairn: "What is temptation but the struggle of the conscience in favor of the more ethical as against the more expedient policy?" The *good* is the enemy of the *best*.

To my mind, the very essence of the temptation of Jesus was the *misuse of the power of which he was the conscious possessor*. When he went from his baptism at the Jordan, he was fully conscious that he possessed superhuman power, miraculous power. That was clearly involved in his endowment as the Messiah, a part of his possession as the Son of God. How much it meant to be conscious of the possession of such power, to have omnipotence in subjection to his will, we cannot even imagine. One question *must* come to him and of necessity be answered by him: *How was such power to be used?* Around that question the battle of the wilderness was to be fought. The Satanic suggestion was: *Use it for yourself*. The suggestion was veiled—expressed in seductive form—but in whatever form expressed it meant just that.

1. He was hungry. He craved food with all the intensity of a sound body that had passed

through weary weeks without nourishment. Every depleted nerve and every wasted tissue cried out for bread. "If thou be the Son of God, command that these stones be made bread." "Bread! bread!"—the cry of every fiber of his physical being. If ever there was an opportune hour for such a suggestion, surely it was then; but it meant that the marvelous powers of mind and spirit should be subordinated to the service of the body. There were other means by which bread might be obtained, and was obtained. The power that might have transformed the stones of the wilderness into bread for a hungry body was sacred to a higher work for which God had sent him into the world.

2. The second temptation was: "Cast thyself down from the pinnacle of the temple." It is probable that the Jews gave a literal interpretation to the language of Malachi and believed—some of them at least—that the Messiah would suddenly descend from the skies and manifest himself to the people of the temple. Satan's suggestion was like this: "You are not known to the priests and the scribes, nor to the multitudes in Jerusalem. Go to the temple's summit and

cast thyself down—suddenly descend among the people, in accordance with the popular expectation, and at once take your place as the Messiah.” The knowledge that he possessed such power and his desire that the people should receive him as God’s anointed gave point and force to the temptation.

3. The third temptation was the master stroke of Satan. It was that divine power should be used for political ends, and by such use gain earth’s widest, greatest empire. The Messianic ideals of Judaism were that the coming One should be *a mighty King*, adding to the power of David and the glory of Solomon such splendid qualities of mind and heart as the world had never seen. It was natural, it was inevitable that such an ideal should appeal to the mind of Jesus and that he should be tempted in consequence.

Was *that* the way in which his work should be wrought and his mission fulfilled? He knew that he possessed powers unmatched by mortal man. In their use he could grasp the scepter of world-wide empire. He needed only to throw himself at the head of his people and use his supernatural resources for the realization of their

dreams of the glory of the Messiah's reign. The thought was that he should be not only the greatest but the best king the world had known. Doubtless the splendid ideals of the seventy-second Psalm and of Isaiah's Messianic predictions were present in his mind. He would redress all wrongs, guarantee all rights, deliver the innocents wherever downtrodden and oppressed, bid evil in every form yield up its power and slink away to its home in darkness. Satan suggested that all this was possible. It looked so. Who will say that it was not so? It was far above the level of mere lust for empire. It was a vision to tempt the Son of God himself.

But that was not the life plan of the Father in heaven. Splendid as it appeared, it was only Satan's program for a great life. The only right use of power is in accordance with the will of God and for the well-being of the human race. Mere self-aggrandizement for one's own sake, however veneered with plausible pretensions, is earthly, sensual, devilish. Self-consecration for the sake of others is divine; there is nothing diviner than that on earth or in heaven. Jesus never departed from that principle. Marvelous

as were the powers that he possessed, more marvelous was his use of those powers. Not once was his power exercised for the gratification of a selfish desire or for the promotion of a personal end. Always and everywhere his mighty works were manifestations of a miraculous energy, moving in response to the behests of an infinite compassion. And this unmatched, unapproached self-restraint is the crowning glory of the Master's life, the supreme evidence of his divine nature. Power to work miracles was necessary in order to this highest manifestation of the God-life in the Man of Nazareth.

The response of Jesus to the solicitations of Satan in the hour of temptation reveals a law of the eternal kingdom. Ultimately all power is subject to love, and is for the promotion of righteousness. Man is beginning to know something at least of the powers that are ever active in unseen realms about him. With the eye of science he looks into the heart of the world, into the secret depths of the universe, and sees the mighty forces that hold the planets in their grip and guide shining systems in their way. But the Christian knows that power is not lawless. The

universe is not a huge, lifeless machine, grinding on with relentless movement to an inevitable end. Over all, controlling all, directing all is the righteous God, and we "know that all things work together for good to them that love him." No sparrow falls without his knowledge. God's kingdom ruleth over all, and God is love.

This law of the eternal kingdom revealed to us in the life of the divine Man is for the guidance of human life, for nations and for individuals. The world's greatest temptation to-day is not unlike the temptation of our Lord: it is the temptation that comes from the consciousness of power. Never before did man possess such powers as are his to-day. The laws of mind are known in some measure at least. The forces of nature are harnessed for his service. Winds, waves, steam, electricity are his slaves. The power of knowledge, the power of wealth, the power of organization and coöperation—these belong to man to-day as never before. Scarcely any task is too great to be undertaken; scarcely any is too difficult to be accomplished. Continents are spanned; oceans are girded; the atmosphere is made to vibrate with our messages. What will the world

do with its power? On the answer to that question the destiny of our civilization depends. The Satanic suggestion is ever with us, urged on by a thousand voices and in a thousand ways. Expend these great powers for selfish ends, subordinate the higher to lower interests, make bread and build kingdoms, feed the body, and minister to the pride of life; but the divine law, the law made luminous and glorious in the matchless life of our Lord, abides until this day. Love, service, sacrifice mark the path of safety, the path of true progress, the only path that leads to enduring glory.

But this great law of the kingdom has its individual application. The question that came to the Son of Man in the wilderness comes to every one of us as we stand on the threshold of manhood. It is a question that never leaves us until life's sacred trust is yielded up at the end of earth's pilgrimage. Each is the possessor of some measure of power—of more power, perhaps, than we are wont to think. The forces that belong to life, the energies of manhood, the outcome of our opportunities, the influences that are about us that are subject to human control—edu-

cation, wealth, position—all these are in our hands. *What will we do with them?* Shall we adopt Satan's suggestion and use them for selfish purposes? Shall we make the forces of the mind, the strength of the will, the passions of the heart minister to the desires of the lower nature? Thousands are doing that to-day. Imperial intellects serve bodies akin to beasts. All too often are heaven's energies prostituted to the gratification of earthly desires. Could there be slavery more ignoble? Others have a higher goal in view, yet no higher than worldly ambition affords. Life's resources are devoted to the aggrandizement of self for selfish ends, to the acquisition of power, position, honor. This is the highest life plan that Satan can propose. "The pride of life" is *higher* than "the lust of the flesh;" but if it be for selfish ends, it is Satan's program, after all. Shall we adopt it and live by it? Let us be sure that we do not.

There is a higher life plan than any of these—one that is in accord with the divine will; one that was illustrated in the life of our Lord. Jesus was *tempted*, therefore he might have used his power to make bread for himself; but we

must believe that in that event he would have lived "by bread alone," and the world would never have read the matchless story of his life or poured its treasures of faith and love in homage at his feet. He might have fallen in with the Messianic ideals of his age and founded an empire wider than Alexander's, more enduring than Cæsar's, and far more righteous than either; but he would have been only a greater Alexander, a more beneficent Cæsar. He turned away from that first vision of empire, splendid and alluring as it was. He turned from the prospect of the greatest throne and the brightest crown that earth could offer to walk in the path of lowly service and self-sacrificing ministry. He "came not to be ministered unto, but to minister, and to give his life a ransom for many."

But as he walked in that self-chosen way of service there came to him a more glorious vision—a vision of empire wider, nobler, more enduring than Satan dared unfold before his mind in the hour of his temptation. It was a vision of the kingdom of God, founded on truth and love, established in the hearts of men, spreading through the nations, living through the ages, fill-

ing the whole earth with the "light of the knowledge of the glory of God." Filled with the splendor of that vision while standing yet amid the shadows of the cross, he said to his fearful and downcast disciples: "I, if I be lifted up from the earth, will draw all men unto me." His love had taken hold on the human race, and he felt the world yielding to his compassion. The ages have shown that his superb faith in himself was not groundless. Even now he is the world's greatest Leader and all-sufficient Saviour. Enthroned in the heavens, he is "Lord of lords, and King of kings," the exalted and glorified Son of the Almighty God. Love serves, and by serving conquers. Love gives itself and gains the world. Consecration must precede coronation.

"Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall find it." *"Let this mind be in you which was also in Christ Jesus."*

THE CHRISTIAN MINISTRY.

**“Now then we are ambassadors for Christ, as though
God did beseech you by us: we pray you in Christ’s
stead, be ye reconciled to God.” (2 Cor. v. 20.)**

XI.

THE CHRISTIAN MINISTRY.

THE second epistle written by St. Paul to the Church at Corinth is devoted largely to a vindication of his position and authority as an apostle of Jesus Christ. Against the unscrupulous assailants of his character and his teachings he made a bold defense, and this most personal, and perhaps the most eloquent, of all his epistles is the result. A passage beginning with the fourteenth verse of the second chapter and ending with the fourth verse of the seventh chapter has been called the "great digression." It is easy for a casual reader to see how the narrative was interrupted by a statement of experience and how the reference to personal experience led to a discussion of underlying and far-reaching principles until in the fifth verse of the seventh chapter the narrative is resumed. In this passage we have the most impressive, the most extensive, and the most inspiring discussion of the Christian ministry to be found in all the Bible. There is nothing comparable to it in the world's litera-

ture, sacred or secular. The text that I have read is at the very heart of this great discussion. Here the apostle touches the vital, throbbing center of the Church's life and of the pulpit's power. Speaking for himself and his associates and successors in the great work in which he was engaged, the true "apostolic succession," he gives us the *Pauline conception of the Christian ministry*.

Without attempting an exhaustive discussion of this theme, I wish to consider some aspects of the truth suggested by the language of St. Paul.

I. *First of all, we note that this is a divinely called ministry.* The language used at once lifts the discussion out of the realm of the commonplace. The Christian minister is an ambassador. His position is one of dignity and importance. His ambassadorship is from Christ, the living and eternal Christ, to the world, a sinful and rebellious world. In this figure of speech a fundamental truth is implied. Ambassadors are not self-constituted. They must be chosen and commissioned by the sovereign powers whom they represent. This truth, implied if not expressed in the text, is recognized and emphasized through

all the range of Scripture-teaching. The prophets of old were *called of God* to be his spokesmen to the nations. Abraham and Moses and Amos and Isaiah went forth to their great work and uttered their burning messages because they carried in their hearts the commission of Jehovah. The Christian minister belongs to the order of the prophets; he is a prophet of the kingdom. Paul interprets the marvelous features of his own life in harmony with this truth. Read his own account of that experience by the Damascus road—the splendid statement made in the presence of Festus and his royal guests—and you will note that the chief thing, if not the only thing, that he remembered was that for this once Jesus appeared unto him to make him a minister and a witness of the surpassing truths that came to him in that hour and that were to come to him in increasing volume in the after years of his life. This note rings in all his speech. He was an apostle of Jesus Christ by the will of God—called to be an apostle. And such experiences are not confined to the centuries of prophets and apostles, nor are they limited to the land of Palestine. In the hearts of living men there have

been wrought convictions deep and strong as life itself—convictions intuitively recognized as of divine origin; convictions that can be interpreted only as a call of God to the Christian ministry. This we know for ourselves. I will not now attempt to discuss the psychology of a call to the ministry—how the Divine Spirit awakens within or imparts to the soul of man a sense of this holy commission. I only insist that it is a truth set forth in Holy Scripture and verified by the experience of living men. It may differ in form; it does differ in form from the call that came to Moses and Isaiah and Paul; but in essence it is identical. The true minister of the gospel to-day carries to his work a profound and an abiding conviction that he is called of the living God to this high service—that it is his divinely appointed life work to be Christ's ambassador to the world; to speak to men of moral, spiritual, eternal things; to warn men of the evils of sin and tell them of their privileges as children of God; to proclaim the terms of pardon and lead the way to heaven. Such statements may seem commonplace; they are not strange to our ears nor startling to our minds, but the truth they express is

positively overwhelming when grasped in the fullness of its significance. Mortal man, commissioned of God, is an ambassador to his fellows, bearer of a message on the faithful delivery of which may hinge immortal destiny. Nothing less than such a conviction as this can awaken in the human heart motives adequate to such a ministry as ours. "Now then we are ambassadors for Christ," as though God did speak to men by us.

2. It is not less important that we have a correct apprehension of the real purpose, the *divinely appointed object* of the Christian ministry. It is nothing less than *the reconciliation of the world to the living God*. He "hath given to us the ministry of reconciliation." The fact of the atonement and the necessity for it is unmistakably taught in the Holy Scriptures. The sacrifice of our Lord, that supreme expression on Calvary's cross of the Eternal Spirit, had objective value as well as subjective power. Our inability to grasp the full meaning or to formulate a satisfactory philosophy of that great fact must not blind us to its reality and its power. In some profound way the death of Jesus expressed the depths of divine being, and was so related to the

divine nature or the divine government as to make possible the forgiveness of human guilt under a government of flawless righteousness. Who shall venture to say that the atonement is not an eternal fact in the divine nature, manifest to the world in the fullness of time? But in this passage the apostle speaks chiefly, if not wholly, of the potency of this great transaction on the manward side, of its influence in reconciling man to God.

The world's alienation from God is attested by every page of human history, and is a present experience in the heart of the race. Men are indifferent to God, their Creator and Lord. They are ungrateful to God their Redeemer and Preserver. They are rebellious against God, their rightful Sovereign, ignoring his authority and transgressing his laws. There is antagonism—deep-seated antagonism—in the human heart against the living God, else why this awful curse of sin that blackens the life of the world to-day?

The redemption of the world is an accomplished fact, the glorious achievement of our dying Lord. The reconciliation of the world is a fact yet to be accomplished, and this is the mighty

task committed to the ministry of the living Church. Ours is distinctively the ministry of reconciliation. Christian ministers are recognized as leaders in every great reform. They are champions of civic righteousness and promoters of public morals. Every movement for the uplift of mankind may count on their hearty support. God forbid that it should ever be otherwise. But our distinctive work is of a higher and more enduring character. It is not merely to work reforms and create good morals; it is not only to win men for the Church and build up a great ecclesiastical organization; it is not chiefly to impart information and increase the world's store of knowledge. All this we do and ought to do, but man's personal relation to God is our chief concern. It is our mission to persuade men to banish indifference, to renounce their antagonism, to come with humble penitence and simple faith and make their peace with God. This work is to be world-wide, as far-reaching as the human race itself. If one repentant sinner awakens joy in the presence of the angels, how ought your heart and mine to be stirred as we dwell on the fact that we are called of God to win a world for

Christ! This is the divinely appointed object of the Christian ministry. For this we are called of God. When any lower motive controls, then are we robbed of our power, then are we disloyal to our Lord and to our brothers.

3. The divinely appointed object of a divinely called ministry can be accomplished only by *the faithful delivery of a divinely given message*: "That God was in Christ reconciling the world unto himself." An alienated world is to be reconciled to its Creator and Lord. In countless multitudes of individual hearts indwelling antagonism is to be overcome by conquering love, and these individual victories are to be multiplied until our race renounces sin and renews its allegiance to the living God. The great movement for reconciliation originates in and proceeds from the divine heart. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins," was moved with compassion and came to our deliverance. The world's reconciliation will be accomplished by a larger, deeper, truer knowledge of God. Human antagonism to divine authority and indifference to divine love will be overcome by a manifestation of

divine goodness, and man can only have this knowledge of God as they see him revealed in Jesus of Nazareth.

Paul was not unmindful of a revelation of God in the material universe. The invisible things of him, even his eternal power and Godhead, were made manifest by things which do appear. "The heavens declare the glory of God; and the firmament showeth his handiwork." The great apostle recognized the movements of a divine hand in the midst of human history. He who "made of one blood all nations of men" had also fixed their times and determined their bounds. They had not marched across the wide field of the world's life but by his appointment. He also knew full well that the "still small voice" of the Eternal is heard in the silent chambers of the human soul, and utters there a law as imperious as that which came from Sinai's smoking summit, a law by which men judge themselves and by which men are to be judged.

But all this knowledge of the divine wisdom and power is insufficient for the work of salvation. It is only in Jesus of Nazareth that the world received that knowledge of God which subdues the

heart and transforms the life of man. "*God was in Christ.*" "God was in Christ *reconciling the world unto himself.*" We must see Jesus to know God—see him standing amid the experiences of life; standing just where you and I stand, a man among men, battling with temptation, contending with difficulties, enduring privations, misunderstood and misjudged, yet with purity untarnished and patience undisturbed. "God was in Christ reconciling the world unto himself." See him engaged in his works of mercy. Lepers appeal to him for help. He touches the miserable sufferers with the finger of his pity, and sends them rejoicing on their way. He meets a mother going to the grave of her only son; he is moved with compassion for her; the omnipotent will obeys the heart throb of an infinite tenderness and gives her back her child. An outcast woman, full of sorrow and penitence, weeping over the grave of buried purity, mourning the death of womanly innocence, stands humbly at his feet. He throws over her life the white mantle of his forgiving love, and fills her heart with the benedictions of his peace. *That is God's way.* "God was in Christ reconciling the world unto himself." See

him on the way to the cross. He is trying to do his people good, but they persistently misunderstand him and cruelly reject him. He gathers about him a few friends for fellowship and for service, but one of them sells him for the price of a slave, and the others forsake him in the hour of his peril. Conscious of the rectitude of his life and the benevolence of his purpose, he is charged as a common criminal and condemned by a corrupt tribunal. He staggered through the shadows of Gethsemane and died amid the horrors of Golgotha. Out into the darkness, out into that black gulf of mystery and pain where even the Father's face was invisible he carried the burden of our guilt. "God," our Creator and Lord, "was in Christ," showing to the world how much more he is than Creator and Lord, that by the depth of his love and the tenderness of his compassion he might reconcile the world unto himself. Can human hearts receive such knowledge without surrendering all antagonism to such a God? Shall not our heart cry out even now,

"I yield, I yield;

I can hold out no more:

I sink, by dying love compelled,

And own thee conqueror?"

This, my brethren, is our message to the world. By the power of this truth men are to be reconciled to God. With a message so great intrusted to our keeping, with interests so tremendous depending on its faithful delivery, we dare not be disloyal to our trust.

A few years ago a Chinese prince was sent to Germany to apologize on behalf of his nation for the murder of the German Minister in Peking in the summer of 1900. The hoary empire of the East, in the person of that prince of the royal line, abjectly apologized to the German nation for the cowardly murder of Von Kettler. It was not the Chinese prince that apologized, but the Chinese nation speaking through his lips. So the true minister of Christ speaks not for himself, but for his Lord. It is heaven's embassy to earth, "as though God did beseech you by us." Can the minister thus commissioned to speak for Christ dare to speak for himself? Solemnly charged with the interest of the kingdom, can he, dare he forget his high mission and seek the promotion of ends that are personal and selfish? God save us from such negligence and give us to

appreciate the meaning of that ministry to which we are called!

It is not less important to those who hear. With the words of a man you might afford to trifle. His arguments you might combat and his opinions you might reject; but when the faithful minister of Christ speaks, it is the message of the Eternal Father to your heart. Heed that word to-day. "We pray you in Christ's stead, be ye reconciled to God."

A DIVINE VIEW OF HUMAN LIFE.

“For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord’s money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.” (Matt. xxv. 14-30.)

XII.

A DIVINE VIEW OF HUMAN LIFE.

WE ought to be constantly and profoundly grateful to God for his gift of a divine revelation. There is so much that we desire to know, so much that we need to know and yet cannot know of ourselves. We investigate and we speculate concerning the important things of life, but there is so much of uncertainty in the conclusions reached that in more thoughtful moments we are deeply conscious of our need of the solid rock of assured Truth on which to base our faith and rest our hopes. This sure foundation, this immovable basis is found in what Mr. Gladstone happily called the "impregnable rock of Holy Scripture." Here we have what purports to be and what we devoutly believe to be the final, unchangeable word concerning the *being*, the *duty*, and the *destiny* of man. We need the certainties of Revelation in order to understand and appreciate the significance, the full meaning of human life, the practical, everyday lives that we are living.

In this parable that I have read and from which our text is taken we have a presentation of some of the aspects of human life, some phases of its opportunities and responsibilities, as seen through the eyes of Jesus Christ. It is a picture of human life from the point of view of the Son of God.

It is important that we endeavor to look on human life from God's viewpoint because of the drift of the world's thought to-day. A tendency is manifest almost everywhere to consider the interests and issues of human life, largely, if not solely, with reference to things tangible and temporal—worldly interests, worldly positions and possessions, without due regard to things that are spiritual and eternal.

Let us study this parable as a divine view of human life.

The particular aspects of the subject that I wish to present are suggested by four words: *Investment, Responsibility, Fidelity, Reward.* All that I shall attempt to say to you will only be an amplification and application of the truth contained in these terms.

I. *We are taught, first of all, God's investment*

in human life. "He called his own servants, and delivered unto them his goods." To one he gave five talents, to another two, and to another one—to every man according to his several ability. Or, to express the same matter in our terms, he gave to one about five thousand dollars, to another about two thousand dollars, and to another something near one thousand dollars. Taking into account the greater value of money in those days, we see that it was no inconsiderable trust that was committed to those servants. God intrusts with us, invests in us the talents we possess—the powers, the capacities, the opportunities that belong to us as human beings. Body, mind, heart, our position in the world, our possessions of whatever sort—these constitute, in part at least, the talents received by us from the Father's hand. Let us not forget that these gifts that enrich our lives and that ought to enrich the world are from God.

Let us take account of ourselves for a moment. It is not by any *choice* of ours, nor can we believe that it is by *chance*, that we live and are who and what we are to-day. Whether of Anglo-Saxon blood or otherwise, whether man

or woman, whether born in poverty or reared in affluence, whether blessed with genius or blighted with dullness—these are matters in which we have had no choice and over which we have exercised no control whatever. It may be said that natural laws and secondary causes have played their parts in making us what we are, and that is true. But natural laws are God's laws, existing and operating because he ordained them and for the accomplishment of his purpose. Secondary causes rest on primary causes, and each is a link in a chain that reaches back to the great First Cause. Our talents are none the less from God because they come to us through the operation of his laws.

“The undivineness of the natural is the great heresy of popular religious thought.” (Bowne.) Life as it is, whether with five talents or with one, is received by us and should be regarded as a trust from the Almighty Father, to be held and used according to his will. The powers and opportunities belonging to men may differ; they do differ, we know. But each life represents a divine investment—an investment from which God expects returns, for which he will require an ac-

count. Life sometimes seems meager and bare. Especially is this true of those of us who have passed the earlier stages of the journey. The enthusiasm and optimism of youth give place to soberer sentiments. We sometimes feel the drudgery and dreariness of a seemingly commonplace existence, but in reality no life is commonplace unless we choose to make it such. Each has its hours of tragic interest and its place of high privilege; each has its wealth of undeveloped powers and its wide-open door of gracious opportunity. Though we are the children of a moment, swung for a little time between two eternities, a boundless past and a limitless future; though our powers and opportunities are coupled with ignorance and frailties, yet out of this investment that God has made in us much may come—much of character and achievement, much for the enrichment of the world's life, much for the enhancement of the divine glory. We talk of talented men; all men are talented. Each has at least one talent, and that is God's gift.

2. This divine view of human life emphasizes man's responsibility to God for God's investment in man.

Life in this world is not an evil to be endured, as the pessimists would have us believe; it is not a trifle to be squandered, as thousands seem to think. It is a sacred trust, to be held and used for our fellow man according to the will of God. The wickedness of the unfaithful servants was not in the misuse but in the disuse of his talent. It was not squandered; it was only buried. Failure to *use* and *improve* the gift received was the essence of his guilt. *We bury our talents at our peril.* It means loss, and it means sin. Think of the loss sustained by individuals, by the world, by God's kingdom because of the multitudes who bury their talents instead of using them!

We are wont to speak of the undeveloped resources of the material world, of the wealth buried in our unworked mines, of possible harvests in our untilled plains, of the unused power in our mighty rivers; and such wealth is vast beyond all computation. But vaster far is the world's undeveloped intellectual, moral, and spiritual wealth—the treasures of character and of service, of wisdom and love in the unused talents that God has given to his servants. Think of men and women with minds capable of knowing and planning;

with hearts that ought to be the home of broadest sympathies, of noblest emotions and divinest impulses; with wills free to choose and strong to decide—think of beings thus splendidly endowed who are allowing their talents to remain unused, burying them in the rubbish heap of an idle life. It is loss—immeasurable, irretrievable loss—to the world and to God. How ought we to be ashamed of ourselves that we have made such poor use of the talents that God has given to us! The world needs all the possibilities that God has put in us. We have no right to leave unused and thus to waste that which God bestows. To be less than the best that is possible to us is wrong. It is sin. Many of us are lean of soul, lacking in spiritual life and power because we are guilty of the sin of talent-burying.

But if this view of life adds to our sense of responsibility, it also enlarges its meaning and increases its sanctity. It means much to live. If the boatman who carried Cæsar and his fortunes was nerved to greater effort by a sense of his responsibility, shall not we be inspired to utmost endeavor by a knowledge of the trust that God our Father has committed to us?

3. *God's supreme requirement of man is fidelity—the faithful use of the talents bestowed.*

The servant who gained five talents and the one who gained two were equal in the fidelity displayed and equal in the reward received. Had the man with one talent been equally faithful, he would have received equal commendation and reward. The possessor of one talent and the possessor of five talents cannot be equal in brilliancy; but they may be equal in fidelity, and in God's estimate fidelity is better than brilliancy. Fidelity is one of the noblest of virtues, and, like all best things, is within the reach of all men.

We are not responsible for successes beyond our reach. The man with one talent is not required to gain five. Experiences unattainable by us are not required of us. We sometimes dream of knowledge and faith and love larger, deeper, diviner than we can know while we dwell in the flesh. In our better moments we aspire to achievements more splendid in their character than are possible to us, just as a little child will stretch out its tiny hands to reach the stars. My little boy once said: "Father, I would like to have a star to hold in my hand." I doubt not

but that these stirrings of soul, these outgoings of the heart are the premonitions of a larger life that shall be given to God's children in another world. But these things are not possible to us now, and therefore we are not responsible for them.

The powers that we possess to-day, the opportunities that are ours to-day, the blessings that God so lavishly pours into our lives to-day—it is the faithful use of these that God requires. Unswerving and untiring fidelity amid the ordinary conditions of life is the highest order of attainment and of service. It may appear commonplace to the world, but it merits the plaudits of the angels and receives the commendation of the Almighty. We turn our faces toward the future. To those who are young it seems to stretch far away and is brilliant with the full-orbed stars of hope and promise; to others there are the lengthening shadows of the passing day and the premonitions of the evening time. Whatever the future may hold, whether it be long or short, whether it shall bring us to positions of conspicuous service or lead us in lowly paths where we must toil apart from the publicity of the world's vision—what-

ever the future may hold, wherever it may lead, let fidelity be first in thought and first in life. Heroism is none the less heroic because the world knows not of it. The truly loyal life is the truly royal life. "Be thou faithful unto death, and I will give thee a crown of life."

4. *Now a word in reference to reward.*

Those servants received their reward and entered upon their true career after the return of their Lord. This life, after all, is for testing and development; it is the time and place of our probation. The full measure of the reward is in the Father's hand, and will be bestowed in the Father's time. But the reward of the faithful servant is not all in the future. Blessings abound in every day and brighten every stage of his pilgrimage to a better world. Two or three features of this reward are suggested:

God's approbation: "Well done, good and faithful servant." It is perfectly natural and altogether right for us to enjoy the approbation of our fellow men. A good name is better than riches. To be indifferent to the esteem of our fellows indicates either hardness of heart or shallowness of mind. But human approbation is of-

ten unjustly bestowed and quite as often unjustly withheld. How often are we misjudged, how often do we misjudge others—sometimes resulting from our lack of knowledge, too often resulting from our lack of charity! Therefore we must not make our peace of mind dependent on the esteem of men. Better than the commendation of our fellow men is the approbation of one's own conscience. The abiding consciousness of sincerity of purpose and integrity of character is the greatest boon possible in this world. But our judgment of self may be wrong. The mind may be biased and conscience perverted. "God is greater than our hearts and knoweth all things." Better than all else is his approval. He knows, and he is just as well as merciful. To carry in the heart the assurance that he approves our lives, not because of their perfection, but because of their sincerity and because of our trust in him—that assurance will fill the soul with song and give us strength for many a day of hardest toil. And then in the end, in the presence of angels and ransomed spirits, he will crown us with his approbation, saying, "Well done, good and faithful servant."

Reward also involves promotion — enlargement of powers and increase of opportunities. “Thou hast been faithful over a few things, I will make thee ruler over many things.” I do not know the depths and heights of meaning contained in these words, but they mean enlargement of life, increase of powers, broader spheres of activity. Life, more life and fuller, is our want. Life more abundant, eternal life will be God’s gift to the faithful soul. The loyal soul of earth will stand amid the royal throngs of the eternal kingdom, made “meet to be partakers of the inheritance of the saints in light.”

Reward also involves participation in the joys of our Lord. Into the deep joy of the nature of our God the faithful soul may enter and dwell.

THE GREATNESS OF SERVICE.

“They said unto him, Grant unto us that we may sit,
one on thy right hand, and the other on thy left hand,
in thy glory.” (Mark x. 37.)

XIII.

THE GREATNESS OF SERVICE.

AMBITION is said to be the sin by which the angels fell, and men are charged to “fling away ambition.” If the term be used in the sense given to it by the lexicographers, then ambition is always and altogether wrong. But like many another word, this one has been largely transformed by current usage. If by ambition we mean a strong desire and an earnest purpose to attain to high things and to achieve great ones, then ambition is wrong only when it is wrong—when the object sought is unworthy or the seeker is actuated by motives other than the highest.

In the passage just read we have an account of two young men—two *ambitious* young men—who approached our Lord with a request that had in it a certain measure of audacity. Jesus had been talking much to them about a kingdom—the kingdom of God. He had been filling their minds with imperial ideas, and had quickened into new life the national ideals that were present, even if latent, in the heart of every loyal

Hebrew. To be sure, they had not fully understood his teachings—very far from it—but they were sure that events were converging to a crisis and that marked changes were in the immediate future. On this day they came to Jesus and with some degree of hesitancy submitted their request: “We would sit, the one on thy right hand, and the other on thy left, in thy glory.” Whatever were their conceptions of the kingdom he was to establish, in their thought *greatness* was associated with *eminence of position*. They aspired to greatness, to prominence in the kingdom of their Lord. What a tribute was their request to the teaching and influence of their Master! After three short years of companionship with Jesus these *fishermen* were aspiring to be the associates and ministers of *royalty*. The surest mark of a great teacher is power to awaken in the minds of his pupils high aspirations and noble purposes. At least one feature of the conduct of these young men was most commendable. With their aroused aspirations, with life’s problems and life’s possibilities looming large before them, they went directly to *Jesus* with their requests. The imagination cannot picture a more impressive scene

than that: ambitious young manhood in the presence of the Son of God asking for some high place in his service. It is not strange that our Lord gave forth in that hour the great teachings that are preserved for us in this passage. He gently but positively rebuked their spirit in so far as it was selfish and unworthy. He reversed ideals of life that had been current through the ages, and taught them and the world the nature and the quality of true greatness. The world's idea of greatness was associated with high positions and great possessions—dominion over men, lordship over nations, power to direct the movements and control the destinies of individuals and of races. James and John, if not wholly possessed of that ideal, were certainly not free from it. But Jesus said it should not be so among his followers. He would set up in the world a higher and truer standard of greatness. "He that would be great among you shall be not lord, but *servant*; and he that would be *greatest of all* must be *servant of all*." I will not say that this is the greatest teaching that Jesus gave to the world, but surely in all the wealth of truth given for its enrichment there is none greater than this.

He taught those young men and the young manhood of the world that *real greatness is in service*. Most of us indulge, to some extent at least, in hero worship. The soul, unless it be dead, instinctively pays tribute to a great man. By great men we usually mean those who in war or politics, commerce or literature have forged to the front, grasping great power and reaching high place. The world's ideas of greatness cling to us still. But the *greatest man in the world*, according to Christ's estimate of greatness, is *he who renders greatest service* to the world, he who most fully expends his life in blessings on his fellow men. Life is to be measured not by what we receive, but by what we achieve; not by what we get out of the world for the enjoyment or the aggrandizement of self, but by what we put into the world for the enlightenment and enrichment of mankind; not by the height of the position we gain, but by the loftiness of the life we live; not by what the world thinks of us, but by what God knows about us. The one perfect illustration of this great teaching is found in the life of the Great Teacher himself. Mr. George J. Romanes, a distinguished scientist and author, said: "If we

estimate the greatness of a man by the influence he has exerted over mankind, there can be no question, even from a secular point of view, that Christ was much the greatest man that ever lived." He was great in that he served. He built no city, he founded no state, he marshaled no armies, he wrote no book. He did none of those things that men commonly call great. In the wilderness he met the temptations that came to him as a young man. *There* were suggested to him life-programs, brilliant and attractive in appearance but satanic in character. He refused to build a kingdom after the fashion of the Cæsars, choosing rather to establish an empire of love in the hearts of his disciples. He turned away from a promised throne to walk in the way that led to the cross. But as he walked in that lowly way of service, he reached the highest point of real greatness the world has ever seen. From the life as from the lips of our Lord we get the teaching of our text: *Greatness is in service.*

I. Since this is true, let us consider *what is the real meaning of service.*

Let us not get this great thought out of touch with real life.

1. *The motive of service*, the spirit that is back of all true service, is *love*. The Son of God was the great servant because God is love. Christian life is a life of service because love is the supreme law of Christian life. As we love we serve. We may confer benefits on our fellow man, our acts may be to the advantage of others; but it is not service on our part, and therefore lacks the elements of greatness unless it springs from love. Our Lord gave to the world the great law of social service when he said to his disciples: "Love one another, as I have loved you." Such love must serve. Love, in the truest, deepest meaning of that great word, is not a passion for possession, but a passion for the enrichment, for the blessedness of the object loved. Hereby may we know love that is real and not a base counterfeit. Again I say, as we love we serve. Love itself is oft-times the greatest service. There are thousands in the world who do not need our bread or our instruction or our counsel, who yet need the warm outgoings of a kindly heart.

2. *The measure of service is life*. The volume and value of service are determined by the

amount of life we put into it. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Those of you who are Bible students know that this is one of only two or three passages in the synoptics in which we are taught the great doctrine of man's salvation through the sacrifice of our Lord. Here it is taught incidentally, as it were. It is brought forth from the treasure house of truth, not for its own sake in this instance, but to illustrate the place and value of service in the kingdom of God. The gift of life by us has none of the redeeming power that belonged to the sacrifice of our Lord, but by this language we are taught the essential quality of service. He serves in the highest sense who gives his life. This does not mean dying, but *living*. Not life's surrender, but life's investment. Service has a thousand forms; but as it has only one motive, and that is love, so it has only one measure, and that is life. This is no strange teaching. Nothing really great is accomplished except by the gift of life. The men who succeed, even by the world's standard of success, are men who put their lives into their work. Consecration, that great Christian term,

only means life given to God for the service of our fellow men.

3. *The end of service is life given.* Here again, as everywhere, Jesus illustrates his own teaching. He gave his life a ransom for many. Again, it is said that he came that his followers "*might have life*, and that they might have it more abundantly." He gave his life for the world, and by that act gave life to the world. So as we give life in service we impart life in blessing to others. The end of service is to increase and enrich the life of the world—not to supply wants, but needs. To give bread and raiment and shelter to those who need is to serve, because by such gifts we add to life. To give knowledge, education, truth in any form is to serve, because in still larger measure do we thus add to life. To contribute to the pleasure of our fellows *may* be a service. It is if it adds to the purity or the strength of life; otherwise it is no service. To give Christ to the souls of men—Christ with all his saving grace, with all his treasures of truth, with all his wealth of love—*that* is greatest service because in that we add most to the volume and quality of life. We serve as we add to the

best life of the world. If to make two spires of grass grow where only one grew before be a service to the world, how much greater the service when we help some soul into a purer, stronger, braver, truer life than could have been lived without our help. Thus do we lay up treasure in heaven. The man who loves, who gives his life and gives it in such a way that it is imparted in blessings to his fellow men has found the standard of true greatness set by our Lord. Here is work great enough, here motives mighty enough. He has also found the secret of deep and abiding happiness. Happiness is not the end for which we are to strive. To have a good time is not the chief thing in this world. Realization of earthly ambitions is not of supreme importance. Certainly pain, sadness, sorrow are not ends to be sought after. God delights in the joy of his children. But those who seek happiness as life's end never find it. They may find passing pleasure, but true happiness is found in nobler pursuits. Joy is a flower that blooms beside the path of duty. The good and faithful servant enters into the joy of his Lord.

II. Again, I wish to avoid getting this great

teaching out of the realm of actual living. *Consider for a moment the opportunities for service*, the wide field and the manifold forms of service that are about us to-day. We are getting away from the old idea that men can serve God only in the pulpit or in the cloister. The world of human life is the arena for Christian achievement. Opportunities for service are greater to-day than ever before because men are living in a larger world and are endowed with greater powers. The secular world is being redeemed; rather we are learning that there is no secular world. The term is only one of convenience. We are coming to understand those great words of the Psalmist: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein."

Secular life is a field for service. Political life, commercial life, professional life, honorably pursued, afford magnificent opportunities for service to our fellow men. One of the greatest needs of our age is Christian manhood in public life—Christian men as political leaders, Christian men as commercial magnates, Christian men as the managers of our great corporations and the leaders of our labor unions. Christian manhood

in such public positions will be worth more than a thousand panaceas for the ills of social life. I rejoice that the number of such men increases. I speak to-day to young men who are to be potent factors in the public life of Texas. I speak to young women who are to make the homes and influence the lives of the men who are to control great interests in our generation. More and more the sons and daughters of Southwestern* are to reach places of leadership in Church and State. I charge you to-day: Carry into whatever position you may be called to occupy the high ideals of service set forth in the teachings of the Son of God.

The Christian ministry is a field for great service. I know that God must call men to this holy office, else they assume in vain to discharge its sacred duties. Let not the loud notes of earthly ambition drown that still small voice that speaks from the inner world. Moral movements are the greatest movements of any age. Religious ideals are the highest ideals. Spiritual forces are the greatest forces. To be in league with such forces

*This sermon was preached before the students of Southwestern University, Georgetown, Tex.

and toil for such ideals is life's greatest opportunity. Never did the Christian ministry have less need for sluggards and dullards than it has to-day. Never was there greater need for strong, cultured, consecrated, courageous men. Evil in a thousand forms is to be overthrown. The world is to be delivered from its ignorance, its degradation, its sin. Our Christ is to be crowned as "Lord of all." The Christian minister more than any other man has the privilege of serving and leading in movements so large as these.

To live a true, faithful Christian life is in itself of incalculable benefit to the world. Indeed, the position occupied is of minor importance. How have unknown but faithful lives brightened the world! How we have been cheered and strengthened by them as we have come within the circle of their blessed influence!

The light that falls on the earth on a clear, starlit night is equal to one-twentieth part of the light of the full moon or six one-millionths of the light of the shining sun. But a part of that light comes from stars that are invisible, stars that were never seen by human eyes. Far away in the depths of space they shine, and a part of

their light falls on the earth and brightens our pathway. All of us may serve in that way. "Let your light shine." Men may not see you; history may not record your name; but the world will be brighter, and our brothers and sisters will walk with safer steps in the way of their pilgrimage and the more easily reach that "city which hath foundations," because you and I have lived lives of fidelity and service.

THE REST THAT JESUS GIVES.

“Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” (Matt. xi. 28-30.)

XIV.

THE REST THAT JESUS GIVES.*

JUDGED by any standard we may choose, this is one of the great utterances of Jesus of Nazareth. It is an invitation wide enough to embrace every toiler and every burden-bearer of the human race. It is a promise great enough to meet the deepest needs and to fulfill the highest aspirations of the human soul. These words have additional significance when we remember that they were spoken in the midst of conditions that were most discouraging—at a time of apparent failure in the life of our Lord. It was doubtless near the close of his Galilean ministry. The multitudes that at first had thronged about him to hear his words and witness his works had gone away, sifted out by the searching character of his teachings. The cities wherein most of his mighty works had been wrought showed but scant sign of appreciation

*This sermon was preached at Vanderbilt University commencement.

and less sign of repentance. Galilee was increasingly indifferent. Jerusalem was persistently antagonistic. It required no prophetic eye to see the end. And yet in the midst of circumstances that must have pressed with terrific force upon the sensitive soul of Jesus he rose to the highest point of self-confidence and self-expression. In that hour of sore trial he gave utterance to truths and sentiments that have lived through the centuries and that to-day thrill the hearts of unnumbered multitudes of his followers.

Upon compliance with conditions enjoined, it is the promise of Jesus that he will give men rest—that they shall find rest for their souls. He seems to enjoin three things. At least his injunction is expressed in a threefold way: Men are (*a*) to come to him, (*b*) to take his yoke upon them, and (*c*) to learn of him. I understand that the central, the essential condition that must precede the promised rest is that men shall learn of him—learn of him as men can only learn in the fellowship of service. It is true that we learn in order to serve; knowledge finds its highest use when wrought into conduct. But it is also true that men can best learn, that they can

only truly and fully learn, in service. "If any man will do his will, he shall know of the doctrine." In the crucible of life's experience all teachings find their final test, and from that crucible truth comes forth to shine in her own light. We must come to him and take his yoke upon us if we would learn of him and find that rest he promises to give.

This passage, then, will justify two or three general statements — statements that will be found, I think, to be in harmony with the spirit of all the teachings of our Lord.

I. *Jesus of Nazareth assumed to be the world's Teacher.* He certainly claimed to be, and we devoutly confess him to be, much more than a teacher: the world's Redeemer and the world's Lord, but the world's Teacher as well; and it is of that that I would speak to-day. His teaching was marked by the absence of high-sounding words. His greatest thoughts were clothed in the garb of simple speech. I believe it was Pascal who said: "Jesus Christ speaks the greatest things as if he had never thought upon them." And yet underlying all his utterances, running through all his discourses, ringing in all his com-

mands was the bold assumption that he was the Teacher of universal and eternal truth. "All nations" are to be taught whatsoever he commanded. "The gospel of the kingdom," as he sometimes styled his teaching, "shall be preached in all the world for a witness unto all nations; and then shall the end come." As if he would say that when his teachings have reached the last man and have expended the utmost of their power in the world then the world's ultimate possibilities will have been realized and the last chapter of its history shall end. Without writing a single word or, so far as we know, enjoining the writing of a single word, he claimed immortality for his speech. The heavens and the earth shall pass away; the everlasting hills, the starry dome above our heads shall cease to be; but his words shall not pass away. No far-off nation, no century yet unborn is beyond the reach of his authority or beyond the need of his compassion. It was a marvelous assumption. Even now it taxes the human mind to grasp the fullness of its meaning. And yet nineteen centuries of humanity's struggles and experiences, nineteen centuries of the world's changes and the world's progress

have justified the startling claim of this young man who came forth from Nazareth to teach the world. Thoughtful men, careful inquirers point to him as the pioneer of the world's faith and confess the inestimable value of his contribution to the world's thought: not only the value of new teachings given by him—ideas minted in the Infinite Mind and stamped with eternal values—but the breadth, depth, height, purity given by him to the world's earlier conceptions of God and of man, of life and duty and destiny. It is but a commonplace statement, and yet one that should receive all the emphasis that organized and united Christendom can give to it, that Jesus is still the world's Teacher and the world still needs to learn of him. The utterances of the Man of Nazareth do yet instruct the race. His doctrines are not obsolete. The principles taught by him are as applicable to the problems of the twentieth century of civilization as they were to the simple needs of Judean peasant life. Men have yet to rise to his point of view, catch the breadth and sweep of his horizon, and grasp the greatness of his thought. Most of all, the world has yet to apply his teachings to its practical problems,

cleanse its defilements in the crystal currents of his truth, and weave his principles more fully into the fabric of its civilization.

II. The assumption of Jesus to be the world's Teacher was followed by a second claim not less impressive, not less significant. *He said that if men would learn of him, if they would understand and receive his teaching, they would find rest for the soul, rest for the life.* Not the ease that comes from toil escaped, but satisfaction of mind, peace of heart and of conscience—rest that may go hand in hand with highest endeavor and be experienced in the midst of severest toil. However much Jesus may have meant to teach in this great passage, he certainly intended to teach and did teach that his words, the truth expressed in his speech and revealed in his life, would satisfy the world, would give rest, peace to the anxious mind and burdened heart of the human race. I have said that this is a wide invitation and a great promise. I want to remind you that it was also a very bold statement. It does not wait on future years for its fulfillment. It is destined to be challenged in every hour of the world's history. It is a promise that may be and

is being constantly tested in the deep experiences of human life, which in the very nature of the case is the only test by which the value of this teaching can be determined. Jesus says: "Come, take my yoke upon you ; learn of me, and I *will give you rest.*"

It requires no very wide acquaintance with the intellectual life of the world to give us some knowledge of the unrest that accompanies the decline of faith—something of the pain produced by doubt. The experience of Frederick W. Robertson, that preacher whose genius illumined the middle decades of the nineteenth century and whose influence still abides in the pulpit of the English-speaking world, is familiar to most of us. I need not recite in this presence his struggle with doubt, his groping after truth and God while the shadows were thick about him. William Kingdom Clifford, as his faith in God was perishing under the merciless strokes of his own argument, uttered a most pathetic cry : "The great Companion is dead." Mr. Romanes a third of a century ago, finding himself in unbelief, frankly confessed that it was with the utmost sorrow that he accepted the conclusions that he had reached.

With his "virtual negation of God the universe had lost its soul of loveliness;" and as he contrasted the "lonely mystery of existence with the hallowed creed which once was his, he felt the keenest pang of which his nature was susceptible." Writing years afterwards, when he had found his way back to faith and to God, he bore witness to the widespread unrest caused by unbelief. Some of us have felt the approaches at least of the excruciating anxiety, the dread uncertainty that chills the soul when the eye of faith is dim, when the solid rock seems to yield beneath our feet and "tumble in the godless deep" and the specter of a spiritless universe casts its shadow across our way. In the midst of the "manifold temptations that try our faith" we sometimes lose our consciousness of the great Companion's presence. It is then that "my heart and my flesh cry out for the living God;" it is then that we realize how much we need the rest of truth—the rest that Jesus promised to give.

I. *The actual fulfillment in human life of this promise made by our Lord is made possible by the authoritative character and the satisfying content of his doctrines.*

His teaching must not only be true, but I must *know* that it is true. No teaching, however pleasing in itself, can satisfy the mind unless it bears the unmistakable marks of certainty. Great as are the rational powers of man, mighty as have been their achievements, there are yet some themes upon which reason must speak with reservation. There are some depths which she has not yet sounded. There are heights to which thus far she has been unable to rise. Man by wisdom has not known God; he has not fully known himself. As one has said, "Existence is wrapped in a girdle of interrogations." Unable to know the "flower in the crannied wall, . . . root and all, and all in all," he cannot, of himself, "know what God and man is." And yet these are matters of profoundest concern to thoughtful men; without this knowledge man cannot be at rest. We need that some one with authority shall speak and resolve all our doubts. The world will never be satisfied with anything less than truth avouched by divine authority. Any message that is to still the waves that surge and beat in human hearts must bear in some form the signet of the Almighty God. And this we re-

ceive when we come to Jesus Christ and learn of him. "He spoke as one having authority." We know something of the deep peace, of the unspeakable sense of security that fills the soul when we turn from the mists and fogs of merely human speculation and accept the simple yet sublime affirmations of Him who spake as "never man spake," and who "was declared to be the Son of God with power by the resurrection from the dead." It is then that we feel beneath us, undergirding our faith, the Rock of Eternal Truth.

2. The teaching of Jesus not only has the accent of certainty, the ring of final authority, but the content of his teaching satisfies the mind and gives rest to the heart.

We can glance in only the briefest way at this phase of his teaching.

(1) *Consider for a moment his doctrine of man.* It is true that he taught no formal, no scientific theory of human life; but his estimate of the nature and worth of man is manifest in all his teaching. It gleams on every page of the gospel. To him man was a being of inestimable value. Even the fallen—publicans and outcasts—might become the children of God and heirs of

an everlasting inheritance. There are but two theories of human life current in the world to-day—at least only two that really challenge our thought. It does not now seem probable that any third theory should be seriously proposed. Without attempting scientific exactness, we may call these the materialistic and the Christian theories of human life. I shall not discuss these theories; I only state them in a word. The materialistic theory of life regards man as the highest form of matter and force, the product of blind, impersonal, inexorable law, wholly material and necessarily unmoral in his nature, with no higher destiny when “life’s fitful dream is o’er” than to sink back into the sum total of matter and force that make up the universe, or, as Mr. Tennyson expresses it, to “be blown about the desert dust, or sealed within the iron hills.” The other theory of human life, the theory that stands or falls with Jesus Christ, regards man as the creature of the Almighty God, spiritual and moral in his being, created in wisdom and crowned with love, immortal in nature, with heaven in sight and in reach, and yet with the depths of outer darkness as a possible destiny. These are the theories of

human life that are current in the world to-day, and consciously or unconsciously men are choosing the one or the other. The materialistic theory may convince the intellect, but it cannot satisfy the heart. It may crush, but cannot gratify, the higher and holier impulses of human life. And because it cannot satisfy the heart, I believe it will never permanently convince the mind. But in his better moments, when the soul is most alive, when the heart is filled with life's noblest desires, man longs to be and believes himself to be all that he is declared to be in Jesus Christ. The heart of humanity utters a deep though silent amen to the teachings of Jesus concerning man.

(2) *This great promise of Jesus is directly connected with his doctrine concerning God.* He had just uttered that marvelous note of thanksgiving addressed to the "Father, Lord of heaven and earth," and had declared that "no man knoweth . . . the Father, save the Son, and he to whomsoever the Son will reveal him." Then he said: "Come and learn of me, and I will give you rest." We have here, I think, his highest thought concerning God: "Father, Lord of heaven and earth."

His conception embraced the essential Fatherhood of the universal Lord, the universal Lordship of the Father in heaven. Divine Fatherhood was the great teaching of Jesus. Perhaps it was not wholly new. It gleamed faintly on the summits of Hebrew faith, but shone in noonday splendor in the teaching of the Christ. But the goodness of God was not exalted at the expense of his greatness. The Father in heaven is not less the Lord of all. Never before, I think, has the world needed this teaching of Jesus as the world needs it to-day. Man's point of view changes; his thought has "widened with the process of the suns." The time was when men could believe in tribal deities, in gods with a "local habitation and a name." The recognition of Jehovah as the God of the whole earth, though taught from the first by Hebrew prophets, was a marked advance in the faith of the Jewish people. Now instead of a world we know systems of worlds, myriads of mighty systems.

There was a time when men would not believe there were more worlds than they knew. Now men will not believe that they know all worlds. When the first telescope was constructed, men

would not readily receive the report given concerning the number and magnitude of the celestial bodies. Now when the mightiest glass has pierced the depths of space, revealing the indescribable glories of God's handiwork, men plan to build greater glasses that they may discover the worlds that are yet beyond. The time was when men held all movements, all events as the results of chance or as the acts of an arbitrary will. Now law stretches its domain as far as human thought can reach. Atoms are fashioned and worlds are governed according to law. Dew-drops form and shine, flowers bloom, men think, and systems sweep their mighty orbs according to law. A God who can command the faith and satisfy the mind of the world to-day must be a *great God*. Some men think they are skeptical now when they have only given up their little thoughts about God. And yet a God great enough to be the God of the universe as men now know the universe would terrify and overwhelm the soul of man if he were only great. The world needs to learn of Jesus Christ that the universal Lord is yet our Father in heaven, full of compassion and long-suffering toward the children of men.

"The All-Great is the All-Loving too, and through the thunder," through the whirl and sweep of mighty systems, "comes a human voice, O heart I made, a heart beats here." Assure me that God is my Father, and then every broadened conception of his power will but deepen my sense of security and rest. It means much to kneel down on the earth as men now know the earth and look out into the universe as men now know the universe, and yet be able to say with the simple faith of a little child: "Our Father which art in heaven." This is our constant privilege, and thus we find rest for the soul. When we come to Jesus Christ, take his yoke upon us and learn of him, then "the peace of God which passeth all understanding shall keep our hearts and minds through Jesus Christ our Lord."

Lord, give us such faith as this;
And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home.

